

APR 26

Federal Council BULLETIN

Vol. XII, No. 4



April, 1929

The Church and the Individual

By A. A. Hyde



The Social Ideals of the Churches

By Frank Mason North



Whither Bound in Christian Unity?

By Richard K. Morton



A Journal of Interchurch Cooperation

Coming Events

Embarrassments are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The BULLETIN will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

WORLD SUNDAY SCHOOL CONFERENCE	
Baalbek, Syria	April 7-14
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y.	April 26
UNITED STEWARDSHIP COUNCIL	
Washington, D. C.	April 30-May 1
UNITED BRETHREN IN CHRIST	
Lancaster, Pa.	May 14-24
PRESBYTERIAN CHURCH IN THE U. S.	
Montreat, N. C.	May 16-23
REFORMED CHURCH IN THE U. S.	
Indianapolis, Ind.	May 22-29
PRESBYTERIAN CHURCH IN THE U. S. A.	
St. Paul, Minn.	May 23-29
FEDERAL COUNCIL OF CHURCHES, ADMINISTRATIVE COMMITTEE	
New York, N. Y.	May 24
NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES	
Detroit, Mich.	May 28-June 4
UNITED PRESBYTERIAN	
Pittsburgh, Pa.	May 29-June 4
REFORMED CHURCH IN AMERICA	
Holland, Michigan	June 6-12
NORTHERN BAPTIST CONVENTION	
Denver, Colo.	June 14-19
EDITORIAL COUNCIL OF THE RELIGIOUS PRESS	
Washington, D. C.	June 17-18
ASSOCIATION OF EXECUTIVE SECRETARIES OF COUNCILS OF CHURCHES	
Boston, Mass.	June 17-21
ALLIANCE OF REFORMED CHURCHES THROUGHOUT THE WORLD HOLDING THE PRESBYTERIAN SYSTEM	
Boston, Mass.	June 19-27
CONGRESS ON CHRISTIAN WORK IN THE CARIBBEAN	
Havana, Cuba	June 20-30
EVANGELICAL WOMEN'S UNION, EVANGELICAL SYNOD OF N. A.	
Detroit, Mich.	June 25-28
LUTHERAN WORLD CONVENTION	
Copenhagen, Denmark	June 26-July 4
NATIONAL EDUCATION ASSOCIATION	
Atlanta, Ga.	June 28-July 4
LEYDEN PILGRIM FATHERS' SOCIETY	
Leyden, Holland	July 6
DISCIPLES OF CHRIST	
Seattle, Wash.	August 8-14
SEVENTH DAY BAPTIST CHURCHES	
Milton, Wisconsin	August 20-25
CONTINUATION COMMITTEE, WORLD CONFERENCE ON FAITH AND ORDER	
Engadine, Switzerland	August 27
EXECUTIVE AND CONTINUATION COMMITTEES, UNIVERSAL CHRISTIAN CONFERENCE ON LIFE AND WORK	
Eisenach, Germany	September 2-9
PRIMITIVE METHODIST	
Pittsburgh, Pa.	September 11-17

Table of Contents

VOL. XII APRIL, 1929 NO. 4

EDITORIALS I-6

ARTICLES

The Church and the Individual, By A. A. Hyde	7
Whither Bound in Christian Unity? By Richard K. Morton	9
The Meaning of the Paris Peace Pact, By George W. Wickersham	11
The Social Ideals of the Churches, By Frank Mason North	13
The Basis of the Christian Belief in God, By Bishop Francis J. McConnell	15
The Significance of the Lessing Bi-Centennial, By Everett R. Clinchy	16
Organization for Quadrennium Completed	17
Major Emphasis on Extension of State and Local Federation	18
A New Peace Policy for the Churches ..	21
Community Conference on Evangelism ..	22
Summer Schools on Rural Work	23
Mexico Reciprocates American Goodwill..	24
Financial, Promotional and Publicity Leaders in Conference	25
A Christian from India Comments on Dr. Jones' Article	26

DEPARTMENTS

Glimpses of Interdenominational Life ...	27
Among the Best New Books	29

Federal Council Bulletin

*Issued Monthly, except July and August, by The
Federal Council of the Churches of Christ
in America*

105 East 22d Street
New York

Subscription Price, One Dollar a Year

SAMUEL MCCREA CAVERT, *Editor*
AENID A. SANBORN } *Associate Editors*
WALTER W. VAN KIRK }

Contributing Editors:

Other Secretaries of the Federal Council of the Churches, as follows:

CHARLES S. MACFARLAND	
JOHN M. MOORE	BENJAMIN S. WINCHESTER
CHARLES L. GOODELL	BENSON Y. LANDIS
WORTH M. TIPPY	JAMES MYERS
SIDNEY L. GULICK	JEANNETTE W. EMRICH
F. ERNEST JOHNSON	EVERETT CLINCHY
GEORGE E. HAYNES	KATHERINE GARDNER
WILLIAM R. KING	FLORENCE E. QUINLAN
(Home Missions Council)	(Council of Women for Home Missions)

Entered as second-class matter, September 13, 1928, at the Post Office at New York, N. Y., under the Act of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, Authorized July 3, 1918.

FEDERAL COUNCIL BULLETIN

A Journal of Religious Cooperation and Interchurch Activities

Issued Monthly, except July and August, by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

105 East 22d Street, New York

VOL. XII, No. 4

APRIL, 1929

THE EDITORIAL OUTLOOK

A Prayer for Those Who Sow and Reap

O ETERNAL GOD, thou Lord of springtime and harvest, bless, we beseech thee, those who sow the seed and reap the harvests of the world. Grant that they may receive the due reward of their labors and enjoy not only the fruits of the earth but those of the Spirit as well—love and joy and peace.

O God, by whose inspiration we are taught to know the things that are for our good, guide all those who are endeavoring to solve the problems of country life and income. Grant that just and adequate solutions of those problems may be found both shortly and surely, so that they who till the soil and herd the flock may enjoy the things which belong to their peace.

Bless, we beseech thee, the churches which are laboring for the welfare of thy people in rural fields. Direct them in their use of the resources thou hast given them for the up-building of thy Church in country places. Give them grace to minister to thy people in unity of spirit, in the bond of peace, and in righteousness of life.

The eyes of all wait upon thee, O Lord. Thou givest them their meat in due season; thou openest thine hand and fillest all things living with plenteousness. Bless,

we beseech thee, the gifts of thy bounty to the glory of thy name, the relief of those who are in need and the happiness of all thy people, through Jesus Christ our Lord. Amen.

—By Rev. H. W. Foreman of the National Council of the Protestant Episcopal Church, for use on Rural Life Sunday, May 5, 1929.

Women and the Church

THE recommendation which is to come before the Presbyterian General Assembly next month, providing equal opportunity for women to serve on all the governing bodies of the Church and to be ordained to the ministry, is a much-needed recognition of a fundamental spiritual principle.

When the Apostle Paul wrote that in Christ "there can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female," he gave to the Church a great charter of spiritual equality which it has all too long and too blindly ignored. Of the first part of this charter, obliterating distinctions of race within the family of Christ, the Apostle himself was the foremost champion for all time. The second part, touching the issue of class distinctions, secured recognition only after a protracted struggle. Even slavery came with pitiful slowness to be seen as a flagrant

denial of this truth. The last part of the charter, affirming the equality of the sexes before God, has been least recognized of all.

Milton's classic ineptitude, "He for God only, she for God in him," would doubtless be accepted by none today as a correct theory, but one would hardly guess that to be the case if he had to judge from the present practice in many of our churches.

When it has been a matter of carrying forward the vital work of the Church—on the mission field, in the parish, in the Sunday school or wherever a needed task in the cause of Christ called for self-forgetting service—the women have ever been in the forefront. Ste. Theresa, Isabella Thoburn, Mary Slessor of Calabar, Catherine Booth, Evelyn Underhill, Maude Royden—to mention but a few, and to leave unspoken the countless names of great Christian women of America of our own day—leap to one's mind in glorious confirmation of this fact. When it has been a matter of making decisions for the Church or of choosing its ministry, we have forgotten Paul's great declaration about spiritual equality.

The old argument about the difference between men and women as a reason for assigning them an inferior place has been worn to a frazzle. The differences between the sexes, like the differences between the races, only add to the richness of the total contribution to be made to the service of the Church. Are sympathy and gentleness, recognized characteristics of womanhood, unneeded in the councils of the Church? Are the qualities which mothers have brought to home-making—the qualities which make the home the great example of what a Christian society as a whole should be—of slight importance in the ministry today?

If anybody is still unconvinced, let him read Maude Royden's *The Church and Woman*, or Canon Raven's new book, *Women and the Ministry*.

The New Horizon of Christian Unity

THE QUEST for unity among several groups of denominations appears to be moving toward a positive goal more hopefully than the most sanguine would have ventured to predict even a year ago.

The Congregationalists and the Christians have worked out a plan of union which is to be definitely presented to the forthcoming national conventions of the two bodies. A Commission of the Methodist Episcopal Church and the Department of Church Cooperation and Union of the Presbyterian Church in the United States of America have been carrying on negotiations which, while still in a wholly tentative stage, reveal a wide desire for union. On the same day when Presbyterians and Methodists were meeting together in Pittsburgh, representatives of the Disciples and of the Northern Baptists were in session in the same city, seeking an approach to each other.

More recently still, a basis of union has been unanimously agreed upon by representatives of the Reformed Church in the United States, the United Brethren in Christ and the Evangelical Synod of North America, which, if officially adopted, will combine the three bodies in a "United Church in America," with more than a million members. All three denominations are to vote upon the plan at their national meetings, which occur between May and October of the present year.

While these almost unprecedented steps are being taken, the young people of the Church, in their own gatherings, are even more clearly revealing the new epoch upon which we are entering. The annual conference of students of the theological seminaries of New England, held February 8 and 9, at the Newton Theological Institution, unanimously went on record as "endorsing those movements which have as their basis of operation a working fellowship of those who desire to live according to the

teaching and spirit of Jesus Christ." And they concluded by saying: "We hereby pledge ourselves as individuals to do all in our power to attain that unity in diversity which will enable us as Christian men and women to bring into the hearts and minds of all people the kingdom of the Living God."

A fortnight later, another group of ministers of tomorrow, at a meeting of the Inter-Seminary Student Union of the Central Region, held at Garrett Biblical Institute, after recounting the handicaps arising both at home and abroad from the present lack of unity, said:

"We endorse with hearty approval all agencies and movements working toward cooperation and unity; such as the separate efforts toward intra- and interdenominational union, the Federal Council of Churches, the Community Church Movement, the Home Missions Council, goodwill forums, inter-church schools of religion, and all efforts toward interracial fellowship. The goal is not simply national but international union and ultimately and inevitably the democratic and organic unity of the Church of Jesus Christ."

When such manifestations of the forward-looking spirit are arising on every hand, who would not regard this as a great day in which to be alive and to work in the Church of Christ!

A Notable Treaty Record

THE United States Senate has made a distinguished record within recent months with respect to the ratification of arbitration covenants.

Its most important action was in giving its "advice and consent," January 15, 1929, to the ratification of the Multilateral Treaty for the Renunciation of War. The latest news from Washington states that of the fifteen Signatory Powers three have still to take the final step, but their actions are expected shortly. Of the sixty-four nations (including the Signatory Powers) invited

to participate in this anti-war treaty, Brazil and Argentina are not now expected to do so. When the remaining sixty-two nations shall have taken the necessary steps and have become partners in this World Covenant for world peace, this single multilateral treaty will be the equivalent of 1,891 bilateral treaties. Each of the sixty-two nations would have had to negotiate the treaty with sixty-one other nations. Moreover, the moral effect of the multilateral treaty will be vastly greater than if it had been negotiated in every case separately between the two countries involved.

Another multilateral treaty of real significance is also to the credit of the Senate at its recent short session—the General Convention of Inter-American Conciliation, signed in Washington January 5, 1929. If all the twenty signatory American Powers ratify this treaty, it will be the equivalent of 190 bilateral treaties.

Of the thirty-two treaties ratified by the Senate during this short session, nine were treaties of conciliation and twelve were arbitration treaties of the new type, carrying the principle of arbitration farther than any previous arbitration treaties to which the United States Senate had been willing to commit itself. The Senate also extended one arbitration treaty of the old type.

These arbitration and conciliation treaties constitute agencies for the peaceful settlement of disputes. They make a good beginning in building up the needed machinery of organizing the world for peace.

Two of the treaties recently ratified by the Senate deserve special attention, the so-called Slavery Convention and the treaty for the control of the Liquor Traffic in Africa, both of which the Federal Council had warmly supported. The ratification of these treaties is not only gratifying to friends of Africa but also highly satisfying to believers in the League of Nations because these general agreements were prepared by the League and when adhered to are recorded at Geneva. These are the first

"League Treaties" to which the United States Senate has given its "consent and advice" for ratification.

Crucial Problems of Home Missions

OUR home mission boards are more than ordinarily concerned about certain unusual conditions that are arousing their interest and causing more or less anxiety. Three problems in particular are bulking large in their thought.

The first is the gradual decline in gifts—the falling income from the churches for mission work. Many of our boards have been "cutting budgets" for the last four or five years. Some of them have had to put the knife into the quick.

A very interesting tabulation of figures was put out recently by one of our major denominations—a denomination noted for its giving—which shows in parallel columns the per capita giving for all causes and the per capita giving to the boards. For the years 1920-1928, the gross giving of that denomination for all causes, including local expenses and benevolences of all kinds, made a gradual increase from a per capita of \$26.96 to \$33.62; for the same period the per capita gift for the boards decreased from \$19.69 to \$14.71. Another large denomination reports that in 1921 its churches gave 58 cents for benevolences for every dollar for current expenses. In 1926 they gave 22 cents to benevolences for every dollar to current expenses; in 1927, only 22 cents.

This is the common experience of most, if not all, of our denominations. More money is being given in the total, but less and less to our mission boards. This is a serious matter, enough to give us pause.

A second thing that is concerning our mission boards is the failure of so many churches to reach the unchurched people. A very large number of churches go through the entire year without receiving a single member on profession of faith. Dr. W. R. Patterson, of the General Council of the Pres-

byterian Church, has made a study of the accessions of three of our largest denominations—Methodist, Presbyterian and Northern Baptist. He tells us that, for the year 1928, the percentage of churches in these three denominations that did not receive a single member on profession of faith during the entire twelve months was as follows: Methodist Episcopal Church, 28.1 per cent; Presbyterian Church in the United States of America, 35 per cent; Northern Baptist, 39.6 per cent.

These distressing figures are of especial moment to mission boards because of the fact that most of these unfruitful churches are in the rural and semi-rural sections—so-called home mission areas.

The third thing that is giving unusual concern to the home mission boards is the over-churching of small communities and denominational competition in town and country fields. They are becoming more and more aroused over this "scandal of Protestantism." Whatever part they may have had in the past in helping to bring about such a state of over-churching, it must be known now that our boards are not the guilty parties for the continuation of this evil. In fact, they are actively at work, through the Home Missions Council, which is their creature and agent, seeking to correct this evil. The Five-Year Program of Survey and Adjustment, which the boards are vigorously supporting, is grappling with this problem of over-churching. Many of the major boards have officially approved the comity principles of the Home Missions Council and are refusing to make grants in aid of competing churches. They have not yet altogether attained, but they are pressing on toward the mark of one church to a community of 1,000 or less.

The Heart to Help

CHURCH people are sometimes critical of the policies and tactics of the labor unions. These critical attitudes are often due to lack of knowledge

of the facts and to failure to understand the problems faced by the workers out of which the policies in question have emerged. When all has been said, however, there sometimes remain questions of policy or practice in the trade union movement which raise serious questions in the field of social ethics. In adopting an attitude of friendliness toward the labor unions, must the churches forfeit their right of moral judgment and commit themselves *in toto* to labor's program and practices?

A labor leader said the other day, "I am for the Church when the Church is for labor; I am against the Church when the Church is against labor." Those who share his view have welcomed every friendly gesture, every assistance from the churches in molding public opinion favorable to labor, but have proved themselves impatient of any criticism, even resentful of suggestions from anyone outside the ranks of the unions themselves. It is a common weakness of our human nature to enjoy praise and to resent criticism. The degree of such reactions among labor leaders, as in other groups, will be determined largely by the character and temperament of the individuals.

It should be said, also, that the manner in which advice or criticism may be offered has a direct bearing on the response which may be expected. Friends are not often called upon to shout their criticisms from the housetops, although there may be occasions when no other method can be used. In most situations, however, personal approaches are more effective and less likely to be resented.

There is still another side to the question, which the churches need most to take to heart. A tendency is apparent on the part of some religious leaders and church members to exercise the prerogative of preaching, to offer moral advice to the labor movement without having clearly earned the right to do so. The old saying is to the point: "He only has the right to criticize who has the heart to help." Deaf ears will always be turned by labor to those religious leaders who

are out of sympathetic contact with the labor movement, who are doing nothing to help the workers in their struggle for human and economic freedom.

That the reverse is also true has been illustrated in a number of instances where ministers have proved themselves friends of the labor movement. George Lackland, for many years pastor of Grace Community Church in Denver, became a welcome fraternal delegate at the Central Trades and Labor Council and was able to offer criticism when occasion demanded, because organized labor was persuaded by his acts as well as by his words that he was a friend.

A dramatic incident at the last convention of the American Federation of Labor further proves the point. Father J. W. McGuire, a Catholic priest from Illinois, for many years a staunch supporter of the labor unions, was invited to address the convention. After speaking on the subject of injunctions, he paid high tribute to the integrity, honesty, and fairness of the national and state labor leaders with whom he had worked, but proceeded to denounce in scathing terms certain elements of graft, gangsterism, corruption, and violence which have crept into the labor movement in certain quarters. It was a courageous thing to do. Only a tried, trusted friend of labor could have spoken so. It was a moving tribute to this man of God when the convention rose to its feet in prolonged applause, and resolutions were passed expressing the abiding gratitude of labor to him.

It seems clear that, if we wish to offer moral and spiritual counsel to the labor movement in this country, we must continually demonstrate that we also have "the heart to help."

A Near East Memorial

THE PRAISEWORTHY undertaking of the Near East Colleges to complete the fund to put these beneficent institutions on a more solid foundation should make a special appeal to

readers of the FEDERAL COUNCIL BULLETIN. Their interest in the Near East may be assumed to be more than ordinarily great. Their enthusiasm for every enterprise of international goodwill, and, more particularly, their interest in the Near East, as manifested through the Council's friendly relations with the Eastern Churches and the support of Near East Relief, should make this effort appeal with compelling power.

The six institutions—Robert College at Constantinople, the American University of Beirut, Constantinople Woman's College, International College at Smyrna, Athens College and the American Schools at Sofia—are jointly seeking an endowment fund of \$15,000,000. When one considers the hundreds of millions that are poured into American education every year, this amount for these six colleges, which together constitute one of the most strategic enterprises of Christian education in the whole world, seems modest indeed.

Two and a half million dollars need still to be secured before July first. It is proposed that this be raised as a personal tribute and memorial to the late Cleveland H. Dodge for his unique service to the Near East.

Cleveland H. Dodge found the major expression of his benevolent spirit in supporting the Near East Colleges and Near East Relief. His grandfather, William E. Dodge, was one of the founders of the University at Beirut. Bayard, son of Cleveland H., is now the president of Beirut. The name of Dodge, through four generations, is indelibly associated with this great educational enterprise, sprung of Christian motives and Christian influence. No more fitting, as no more serviceable, memorial could be imagined than the completion of this fund.

To friends of the Federal Council of Churches, this memorial has an added touch of sentiment in that William E. Dodge was the foremost leader in the Evangelical Alliance, the great movement in the direction

of Christian unity, of which the Federal Council was the direct heir.

Making the Peace Pact Count

THE outstanding significance of the Study Conference on the Churches and World Peace, described elsewhere in this issue, lies in the fact that it is the first considerable body of responsible thinkers in the realm of world peace, meeting since the ratification of the General Treaty for the Renunciation of War, that has tried to envisage the new situation created.

The Conference directed its executives, so far as possible, to convey its message to every communion and to every church, and to seek positive action on its more important recommendations. The rank and file of responsible church members must in some way be given a fairly clear idea of the nature of the obligations assumed in the Pact, and also of their own decisive responsibility in the issue. The fate of the Pact—and also of the world—depends on the people.

The churches, to quote the title of General O'Ryan's article in the last issue of the BULLETIN, now have an "unparalleled opportunity." A few years of grace are theirs. Shall the militaristic propaganda of those who put their trust in a big army and a big navy make the narrow, nationalistic force-philosophy dominant in our land? Shall their assertions that war is inevitable and that peace is best maintained by battleships, battalions, and bayonets, become the generally accepted view of Americans, young and old? Or, shall the philosophy of international cooperation for justice, goodwill, security, and peace be made controlling in America and in the world? Every indication points to a great struggle in the United States during the next few years between the advocates of the philosophy of military might as supreme in the relations of nations and those who exalt the procedures of arbitration, conciliation, conference and judicial settlement as substitutes for war.

The Church and the Individual

By A. A. HYDE

Wichita, Kansas

(This personal statement of a highly honored and devoted layman merits the thoughtful consideration of all churchmen.—EDITOR.)

CERTAINLY it is a remarkable fact that Matthew only, of the four evangelists, seems to have thought the few words which Jesus uttered regarding the Church worthy of preservation. Mark, Luke and John do not record any mention of the Church in all Jesus' ministry. Despite this very significant fact, Christ's teachings fully justify us in regarding the Christian Church as the most important and most exalted organization on earth. They justify our belief that worthy membership in it is a supreme honor which everyone should earnestly seek; that loyalty to its principles, as taught by Christ and illustrated by His own life, gives the only satisfying meaning for human existence; that such loyal membership in and work for His Church makes us truly brothers with Jesus Christ, and in a very real sense co-laborers with God in bringing to pass His reign on earth; furthermore, that this personal reign of God in our hearts should be the supreme ambition of every man, as it was of Christ.

While these statements are, we believe, impressively true, people everywhere are puzzled about this divine-human organization and many are asking, Is the Church He thus exalted the one we see represented under various names by congregations everywhere in Christendom? Each of these organized churches lays claim to superiority over other denominations. Some go so far as to ignore all the rest, or even to assert the absolute falsity of all other branches of the Church. All through the centuries Christian sects have bitterly fought each other and in times of war virtually all churches have prayed to the same God for the destruction of opposing armies containing many sincere brother-members of their own denominations. Admitting the truth of these statements, it is no easy matter to answer the above question, nor is it easy to reconcile the facts of history with Christ's great teachings of love to all, even to enemies.

It is of vital importance, however, that the question be fairly faced and that it be wisely and truthfully answered, if we, as Christ's followers, are to help solve the great problems of human brotherhood, which all the world faces today; for recognition of the fatherhood of God, and bringing to pass the brotherhood of man, is the work of the Church, if "the gates of hell" are not to prevail against it.

First, then, as to these many visible and differing churches, which form the basis of our question. On

Biblical authority as to sin, we think the statement justified that man and his great enemy, Satan, have had much to do with organizing Christ's professed followers into many sects. Furthermore, that these visible churches or denominations of varying names and creeds have been largely developed through man's over-exaltation of certain parts of the truths which Christ taught, instead of lovingly and harmoniously correlating all of His teachings. Truth is a unity with God, and if we are humble, we are promised to be led "into all truth."

THE CHURCH VISIBLE

We think the Bible plainly teaches and history is slowly but clearly demonstrating that Christ's Visible Church, composed of many varying creeds, and the Invisible Church, are gradually becoming unified through working together in promoting God's reign, the reign of Christ, the reign of truth, in the hearts of men. It should be, therefore, the great aim of the Church to teach the knowledge of God and His will, and to develop the spiritual strength of its members that they may overcome selfishness, and that their lives may be fully devoted to the service of God and man in this infinite Kingdom.

The discoveries of the past century have shown how little knowledge the world previously had of this material universe into which we are born. Of the spiritual realm into which we can be reborn, and of our place and work in it, we make little effort to learn. The Bible plainly teaches, however, that with the help of the Holy Spirit to understand and apply Christ's lessons, everyone can find the individual work in the world, and the supreme satisfactions in life, which God has in store for him. To become in reality a loving, working son of God in both His physical and spiritual Kingdom should be every man's aim in coming into the Visible Church. Otherwise, we are ignoring Christ's great teachings as to the supreme objects of life; we are grossly belittling His redemptive, sacrificial death; we are encouraging His enemies to sneer at the Church, and to call religion "an opiate for the people."

THE CHURCH INVISIBLE

No one can honestly take a contemptuous attitude who reads and ponders such teachings of Christ as the following:

"If any man would come after me, let him deny himself and take up his cross daily and follow me. For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake, shall save it. For what is a man profited if he gain the whole world and lose or forfeit his own life?" (*Luke 9:23-25*).

"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. Thou shalt love thy neighbor as thyself."

"No man can serve two masters—ye cannot serve God and Mammon. Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my father who is in heaven."

This is the Church Invisible, Spiritual, Universal, which Christ instituted. This is also the Church gradually becoming Visible, which, in all sincerity, the world supremely needs, the God-given abilities of its members, their possessions, and, above all, their individualities to promote His Kingdom today and to the end of time.

For two thousand years the Church Visible has been preaching a religion the chief appeal of which has been for personal salvation of our souls in a spiritual existence beyond this life—a heavenly state clearly foretold, but, as Jesus taught and illustrated, away beyond man's comprehension. The Church has under-emphasized, or largely ignored, such teachings as those here quoted, despite the fact that these constitute the great bulk of Biblical instruction. As a consequence of this false emphasis, only rarely does the world see wide-visioned, humble, well-rounded Christian characters; few are those who have in their hearts that peace which passeth understanding, or in their lives that joy which can only come from sacrificial service.

Much that has been here said may sound like harsh criticism of the Church. The intention, however, was not to pick flaws, but to write with a distinctly constructive purpose. Paul says that Christ strove "to present the Church of God without spot or wrinkle or any such thing." Perhaps that time is coming faster than we think. Not only do all professing Christians today accept the truth of Christ's teachings, but virtually in every nation His life dominates the best religious thought of philosophers. His ethics are the test of what is just and true, as between individuals and classes, and they are oft quoted as standards between nations. Such being the case, is not God being "exalted among the nations" as prophesied? We should really be greatly encouraged, and why should not a great movement start, if not already under way, to get every religious body, every church, every thoughtful man on the face of the earth, who acknowledges the supremacy of the spiritual over the material earnestly, systematically and continuously to study the great Gospel teachings, especially as to the personal, loving

rule of God in men's hearts, that this domination may become an actuality in our lives here, as it must necessarily be in the hereafter.

CHRIST'S CHALLENGE

We can well imagine Christ's coming again to earth and saying to us as individuals and as churches:

"Why through these two thousand years have ye not obeyed my plain, direct commands? John, my great forerunner, filled with the Holy Spirit, came preaching and saying 'The Kingdom of God is at hand.' I followed from the wilderness with identically the same words and emphasized and explained the meaning of the message both by my life and in all of my teachings. Then I gave you the model prayer, which you should offer—'Our Father which art in heaven, hallowed be Thy name! Thy Kingdom come, Thy will be done on earth as it is in heaven.' Billions of times through the centuries you have taken this petition upon your lips, but it has been a mere ritual, for this supreme love to God and man has not been your great ambition or dominated your lives. Then, in order to promote this divine government, the theocracy so long foretold by the old prophets, I trained my disciples to preach literally from the same great text—'The Kingdom of God is at hand.' To illustrate this beneficent reign of God in men's hearts, I commanded them to relieve pain and suffering, to deal bread to the hungry, to abolish ignorance and superstition, as I had done in all my ministry.

"But, instead of obeying these simple instructions, you have been creating organizations and formulating human creeds and dogmas as prerequisites for the soul's entrance into heaven. The character and state of this future existence I clearly taught were beyond your finite comprehension, but that your Father would gloriously provide for it as He does for your temporal physical life. The records show that, throughout all of my ministry, my emphasis was far more on the earthly life, its joys and responsibilities, than on the life beyond, for which this world is simply a vestibule or nursery. Finally, I passed through the gates of death and rose again to seal and illustrate, as far as you can comprehend, the spiritual, eternal life beyond the grave.

"My clear teachings necessarily were mostly as to individual and social existence in this earthly realm of my Father and your Father. With man's pigmy capacities, Jehovah's message could not have been otherwise. The great philosophers and so-called giant intellects of the world still do not seem to comprehend the outreach of the simple, yet most profound and fundamental, constitution of the race so clearly given by Moses many centuries before my advent, and then plainly reiterated by me. While apparently so child-like, this constitution bases the solution of all the prob-

lems of humanity. It was, and is, the supreme province of the Church, and of each individual member, to teach these real fundamentals, and they can only be effectively taught by living lives in accord therewith, as I did. 'Hear, O Earth, Jehovah is one and thou shalt love the Lord, thy God, with all thy heart, and with all thy

soul, and with all thy mind, and with all thy strength. Thou shalt love thy neighbor as thyself.' In obeying this dual constitution, so condensed that all know its words, my followers will effectively preach the Gospel to every creature and the Church Visible and Invisible will be one."

WHITHER BOUND IN CHRISTIAN UNITY?

By RICHARD K. MORTON

Cambridge, Mass.

DENOMINATIONS arose for very definite reasons; in their time they fulfilled a very valuable, and probably essential, religious and social purpose. Perhaps freedom from certain conditions or doctrines had to be purchased inevitably at the cost of unity of administration. The Church in which great inspired leaders of various centuries loyally began their work was often not amenable to necessary improvement, nor solicitous of sincere advice. Attempted "reforms from within" invariably failed.

Denominations have done much for the religious growth of our country and for the world. There is no wisdom in trying to brush aside hastily the history of denominational achievement. The denominations have produced prophets and prophecy, noble and inspired men, and have stood for high spiritual ideals.

To a considerable extent the best elements in these denominations have themselves helped to bring about a situation in which they would be superseded. Out of those who have best served denominations and understood their highest ideals is likely to come the best thought to guide the Church in a new day.

The interest of people today in projects for church unity does not arise because they hold denominations to have been totally in the wrong and a harmful social and historical development. Church unity now seems attractive to us because the progress within our own denominations has been enlightened and spiritual enough to show how much each of them could give to the whole body of Christians. We are more ready for union because we see that only in union will the deepest desires of our own denominational faith be realized.

Uniformity of thought would never be desirable—and, fortunately, it does not seem possible or probable. Minor differences of belief and conduct are so common that, if one were to be perfectly consistent and uniform, only one's self would belong in his denomination. We have proceeded to find a new criterion for Christian work—we are finding a way to work together for Christ, even though we do not altogether agree. Now we are asking, Why should the fact that

my definition and comprehension of Christianity are different from those of my friends in any way spoil my sense of cooperative Christian unity?

For another matter, ecclesiastical divisiveness was aided in past centuries by the poor methods of transportation and communication. Sections of countries could remain virtually aloof from the rest of the world, and so soon developed a peculiar, narrowly indigenous view of religion which came to be regarded as the only valid one. Modern science and industry have led us to another era. An international spirit has grown up. Barriers are down. The social, economic and political structures are interdependent and have simultaneously grasped a concept of a goal of unity toward which all desire to move. The whole heritage from the past is being rigorously scrutinized to see how far it meets present needs.

Denominations were the normal outgrowth of conditions necessarily provincial or isolationistic in character. These have ceased to exist, and leave most of the denominational structure without apparent point and value.

Very early after the first years of the Christian era there seems to have been a strange drawing away from an intimate sense of being a follower, a servant, or apostle of Christ, to the ecclesiastical questions of dogma and the forms of church structure. In every past age the problems of the building, repairing and enlarging of the Church as a social institution and of looking after its difficult administration seem to have overshadowed any general sense of non-institutional, spiritual growth in the individual. Both within and without the Church, of course, there were more piety and spirituality than we sometimes realize, but this was not steadily put forth as the main aim of the Church as an organization. We are finding out today that, while the status of the various parts of the Church is important, the status of the spiritual life of the individual is of even more importance.

We cannot be Christians in the highest sense today unless we find a place in Christian purpose and fellowship for those who are Christian in a different sense from ours. A new international and catholic

outlook, a new spirit of friendliness, have made us realize the inadequacy and unfortunate limitations imposed upon us by their very nature by denominations. But no one will give up his traditional beliefs and customs and associations long dear to him until he sees clearly a more Christlike way to live. There are individual differences which will probably always remain with us; but we are realizing today that, although our hearts and minds tell us something different about life, man, the world and God, we should not demand that some ecclesiastical organization objectify these views completely and seek to impress them upon others.

When unity approaches consummation more closely, we shall find that we need to do some penetrating thinking. We are acting as if almost all of the vital problems of religion would be solved by the devoutly desired spirit of unity. Yet the same underlying spirit which so often ruins denominational work can also ruin interdenominational work. We cannot carry out in unity, any more than in disunity, projects of which our hearts and minds are not yet worthy. Christ may be as unreal to the one group as to the many. Our great need now is for those who can spread everywhere the constructive, transforming sense of human spiritual oneness.

In a way, divisive denominational administration of religious work has been easier—in that it has not so urgently compelled the leaders to possess a sense of world-wide comprehensiveness. Their work was limited in volume, and so they did not have the problems which arise with great size. When we have church unity, our whole method of administration in religious work must be changed. Then every problem will be world-encompassing. Every project will have to be applied to the whole Church and the whole diversified yet united group of Christians. The administration of *one* Church and the task of keeping it to a high spiritual and social standard will be a very great responsibility. We should face in advance the questions of deriving the best from our denominational past, getting through the transition period to unity, and avoiding in unity the pitfalls so common in disunity.

The union of denominations must bring about a distinctly new creation—not a mere connection of still distinct denominational units. It must point out new spiritual and social objectives and be able to call forth new strength. It must have a quality of life that will enlist those who found no place in the denominational system. It must not allow itself to fall into a rigid codification of beliefs or practices. It must remain plastic, progressive, broadminded. There will be a constant danger of old denominational methods cropping out in the united Church. Unless care is taken, many will lose themselves in its very

size. It must not stifle individual effort. It must have ways for benefiting from self-criticism.

Every facility must also be given for making the members of the united Church aware of the religious and historical value of the positions held by denominations in the past. There will be a danger in the united Church of making the appeal so completely general and inclusive that, in the hands of unskilled teachers, it will lose definiteness and warm appeal. When we try to include everyone in our thought or work, we sometimes become vague and abstract. There will be a danger of undue neglect of keen theological thinking upon certain doctrines. We may easily have nothing left but a vague spirit of tolerant good fellowship if we do not seek to systematize in some proper way the theology which can fittingly be held by an intelligent member of a united Church.

Irreparable loss will also occur if we do not find the way to supply the larger united fellowship with new purposes and new strength which will maintain the standard of achievement which we have set for so highly desired a unity. Unity for expediency, the aggregation of large groups of members, the application of big-business policies to the churches, unity for economic reasons, or unity to give the Church merely more publicity value—these in themselves are not sufficient reasons for advocating unity. Unless we feel that, as a united body of Christians, we can attain to a higher standard of spiritual perfection and of service to the world, we have too slight justification for our effort.

When churches contemplating union with other churches meet, they will do well to give these points further thought. Unity is an ideal which, when attained, should mark a great step forward in the life of the spirit. It is for us to see that, in this great day of beginnings and transitions and discoveries, the task is correctly understood and undertaken in such a way as to draw from it the largest increments of value.

THE ETHICAL RESPONSIBILITY OF STOCKHOLDERS

THE ISSUE of *Information Service* for March 2, published by the Federal Council's Research Department, takes the controversy between John D. Rockefeller, Jr., and Robert W. Stewart as an occasion for analyzing the ethical responsibility of a stockholder in modern industry. The article gives a careful statement of the issues at stake in Mr. Rockefeller's attempt (which subsequently proved successful) to remove Colonel Stewart from the chairmanship of the board of the Standard Oil Company of Indiana, because of what Mr. Rockefeller considered unethical procedures.

THE MEANING OF THE PARIS PEACE PACT

By HON. GEORGE W. WICKERSHAM

Chairman of the Federal Council's Commission on International Justice and Goodwill

(Excerpts from an article appearing in the April issue of Foreign Affairs, New York)

IS THIS simple, direct agreement, by which every state party to it renounces war as an instrument of national policy, and agrees never to seek the solution of any controversy arising between it and another signatory except by peaceable means, merely an idle gesture? Is it the mere expression of a yearning of the peoples of the earth for the unattainable? Or is it, as its language purports it to be, the most solemn of all possible undertakings to which the faith and honor of the American people are pledged?

The utterances of individual Senators and the course of the Senate in immediately, after ratifying the peace treaty, taking up and passing the bill for the construction of fifteen cruisers, rejecting furthermore the President's plea to require only five to be built at once, indicate that the Senate has not taken the treaty seriously. It is to be hoped they have builded better than they knew, and that as the people come to realize the extent and solemnity of the pledges made on their behalf, public opinion will assert itself and compel respect for the spirit, as well as the letter, of the Pact.

The great significance of the Pact of Paris lies in the fact that we solemnly renounce war as an instrument of our national policy. It is no longer to remain in our national wardrobe, nor to be thought of as a means to the attainment of our national objectives.

It is hardly to be wondered at that Senators were insistent upon recording some interpretation of the treaty which should reserve for the United States as wide a latitude of action as Sir Austen Chamberlain had reserved for the British Government and which neither Secretary Kellogg nor any other representative of one of the negotiating governments had questioned. With all deference to Mr. Kellogg, it may well be doubted whether the terms of the treaty reasonably permit any such interpretation as that expressed in the Chamberlain notes. The policy of Great Britain toward "certain regions" and the Monroe Doctrine of the United States are national policies of the respective nations. But the treaty renounces war as an instrument whereby such national policies may be secured or advanced. The British reservation and that implied in the report of the United States Senate, if accepted as qualifying or giving an interpretation to the treaty, plainly restrict its natural meaning and limit its effect.

When there is added the claim emphasized by the Senate that each party to the treaty is the sole judge of what constitutes the right of self-defense and the necessity and extent of the same, the simple, direct pledges of the treaty are still further qualified. It was concession on these points that made the proponents of the agreement so weak in the Senatorial debate, and so seriously impaired the force of President Coolidge's statement that the observance of the treaty "promises more for the peace of the world than any other agreement ever negotiated among the nations." The Covenant of the League of Nations and the Locarno Treaties would seem far more directly to guarantee the peace of the world than the new treaty limited in its application by the "interpretations" referred to. One of the strongest objections to the Covenant made during and since the Senatorial debates in 1919 was that it did not prohibit war at all times. But, as Secretary Kellogg said in his note to the Powers, of June 23, 1928:

"The Covenant imposed no affirmative primary obligations to go to war. The obligation, if any, is secondary, and attaches only when deliberately accepted by a state. . . . There is, in my opinion, no necessary inconsistency between the Covenant and the idea of an unqualified renunciation of war."

As construed by the British Government and by the United States Senate, the new treaty is far from being "an unqualified renunciation of war." The Covenant of the League of Nations outlaws all wars, except those sanctioned by the League Council against a State which violates the guarantees of the Covenant.

But the question remains whether the notes and the Senate report mentioned do qualify the treaty. That they should do so was undoubtedly the intention of both the British Secretary of State and of the Senators who insisted upon a Committee report. That that correspondence and the report would be read by any tribunal called upon to interpret the obligations of a party to the treaty is beyond doubt. True, it is not what *one* party understands, but what *all* parties understood to be the matters agreed upon, which must be ascertained, and the text of the agreement, when unambiguous, necessarily controls. Yet, the correspondence which was submitted to and considered by all the primary parties

to the treaty, and the report which was required before the necessary majority could be secured in the United States Senate, would be reviewed to show the circumstances out of which the treaty was made, and the understanding of the parties to the meaning of the convention. The greatest objection to the correspondence and the report is that they would afford popular justification to any Power bent on making war in violation of the Pact, and claiming that it was acting in self-defense.

This weakness in the Briand-Kellogg treaty accentuates the importance of strengthening and improving the existing machinery for preventing international misunderstanding and for the peaceful determination of international controversies. The two most effective agencies for that purpose are the League of Nations and the Permanent Court of International Justice; of these, incomparably the best ever devised for the purpose, as Elihu Root has testified, is the League. Senator Borah, in an interview with Kirby Page, published some months ago in the *New York Times*, said the object of the proposed treaty was to let all of the peace machinery work and the League accomplish its beneficent purposes. In closing the debate on the treaty in the Senate, Mr. Borah again expressed this thought: "Its great purpose is to let the peace machinery of all peace plans work to realize the everlasting real aspiration of the human family."

The principal objection made to American participation in the League in the past has been that through it we might become involved in wars with which we had no actual concern. But the Pact of Paris has ruled war (except wars of defense) out of the question. The problem now is how all nations may avoid any possible violation of their sacred pledges. The great gap left by the Chamberlain notes and the Senate report can only be closed through the League of Nations. Frequent and regular conferences between the representatives of the nations, such as the League Covenant requires, afford the best means of avoiding misunderstanding. When disagreements arise, processes of conciliation, arbitration, and submission to judicial decision are available. If the United States is to live up to the spirit as well as to the letter of the great covenant to which it has invited the world to adhere, it must be through generous and unsuspicious cooperation with other nations. This would reverse utterly the attitude of the past ten years. It cannot be expected at once. The blatant nationalism of legislators cannot be stilled merely by signing a convention which few of its members take seriously. Change will come only as the result of an informed and imperative public opinion. The American people must realize the full meaning of the treaty and compel its representatives in Congress assembled to respect and enforce it.

On the occasion of the signing of the Pact of Paris, M. Briand referred to it as the awakening of a great hope. "It will be a sacred duty for us henceforth to do everything possible and necessary," he added, "that that hope shall not be delusive. Peace proclaimed is good; it is much. But it must be organized. For solutions by force judicial solutions must be organized. That is the work of the future."

If the American people realize the full scope of the covenant that has been entered into in their name, they will visit with political infamy those who would deride their faith and violate their honor by making a mockery of its real import.

To Study Function and Structure of Federal Council

AS A RESULT of the discussions which took place at the recent Quadrennial Meeting of the Federal Council, concerning the possibility of a fresh advance toward larger Christian unity, Bishop Francis J. McConnell, the President of the Council, has appointed a representative Committee on Function and Structure, which is to study the whole question of the place of the Federal Council in the movement for church co-operation and unity, reporting thereon at each annual meeting of the Executive Committee and finally at the Quadrennial Meeting of the Council, in 1932.

The personnel of the Committee, named after consultation with the various denominational authorities, is as follows, subject to revision from time to time:

Committee on Function and Structure

Rev. Robert A. Ashworth	Rev. John W. Langdale
Rev. A. J. C. Bond	Rev. Maurice A. Levy
Rt. Rev. Charles H. Brent	Rev. Walter L. Lingle
Rev. J. C. Broomfield	Bishop M. T. Maze
Prof. William Adams Brown	Hon. Carl E. Milliken
Rev. F. W. Burnham	Bishop John M. Moore
Rev. Charles E. Burton	Bishop Edwin D. Mouzon
Bishop George C. Clement	Bishop Thomas Nicholson
Bishop A. R. Clippinger	Rev. Frank Mason North
Rev. Henry E. Cobb	Bishop C. H. Phillips
Rev. F. G. Coffin	Rev. S. D. Press
Rev. A. E. Cory	Rev. Orlo J. Price
Rev. Ozora S. Davis	President G. W. Richards
Dr. H. Paul Douglass	Very Rev. Howard C. Rob-
Rev. William A. Freemantle	bins
John M. Glenn	Rev. Paul deSchweinitz
Arthur M. Harris	Dr. Robert E. Speer
Prof. J. R. Hawkins	Rev. J. Ross Stevenson
Rev. Alfred Humphries	Rev. J. L. Updegraph
Rev. S. G. Inman	Mrs. D. E. Waid
Rev. W. H. Jernagin	Rev. A. L. Warnshuis
Prof. Rufus M. Jones	Rev. W. I. Wishart
Mrs. Orrin R. Judd	

THE SOCIAL IDEALS OF THE CHURCHES

By FRANK MASON NORTH

(Dr. North has prepared this article, at the special request of the BULLETIN, because of the unique part that he played in channeling the course of the churches in their social tasks during the formative days that led to the organization of the Federal Council. He has a rich insight which those who now build on the earlier foundations will rejoice to share.—EDITOR.)

THE fine urgency with which eager Christians are today seeking solutions of the problems of the social order stirs one's blood. Machinery of adjustment and procedure, the algebra of the problems with signs and formulæ seem, it is true, quite frequently to find a place on the front pages, while the principles involved must be searched for and, when found, are in rather small type. This is significant. It means, quite likely, that the principles are now taken for granted and belong, not to argument, but to history. One cannot forever be reminding oneself of the law of gravitation when one is walking, or, when the house is being built, recall the meaning of the scene when Newton saw the fall of the apple. The theory of social ethics has its place, but the line and the theodolite are for use rather than for study, and the thing now in order is the laying down of the measurements. We have reached the day of the blue print, and steel and brick and mortar. "Let us rise up and *build*," our social enthusiasts say, with not a little determination and fervor.

The main principles or convictions upon which the Church's ever-widening range of social service is developing are old enough to have become historic. Sometimes one feels that it might be better if there were no history to bother about, but, frankly, how can it be helped? Is it not better to look to it for such light as it can give, and, while keeping its facts at sufficient distance not to trammel us, make the most of it? Here, then, out of the past, where were moving the influences which converged in the Federal Council's organization and statement of social ideals, let three or four items be set down.

The first is one paragraph from a discussion of the Church and Socialism, which appeared in one of the forward-looking religious papers, in 1891. The writer says:

"Shall the Church aim directly at securing the welfare of humanity, not by transformation of character alone, but by betterment of conditions? Do we mean by entering politics? No, assuredly. By secularizing the Church? Never. But we do mean that the whole force of Christian thought and action should be turned upon the world's wrongs and miseries; that it is the Church's duty to make social ethics a prime study in our colleges and seminaries; to treat sympathetically all honest effort for reform; to agitate against the overcrowding of the poor, the false methods of business, the

public crime of monopoly, the injustice of the competitive system, the cruelty of child labor; to plead for the community control of what concerns the community as such, for the reorganization of labor upon some cooperative basis, for the radical change of our treatment of criminals, for the reduction of the hardships of toil, for the abolition of pauperism, and the prohibition of the liquor crime. . . . The pride that despises labor must go. The selfishness that seeks men simply to use them must die. The customs which put the silken glove upon the iron grasp of human greed must be abolished. The laws which ennoble riches and degrade manhood are to be abrogated. The wealth which belongs to all should be held for all, and the rights which belong to each should be withheld from none. . . . For each soul there must be a living chance in this world and a reasonable opportunity to secure in the world to come 'life everlasting.'"

A second statement consists of extracts from an extended report on "The Church and Socialism," adopted after discussion by an ecclesiastical group of three hundred members in 1892:

"A new political economy is growing up among us which seeks to modify the competitive principle by ethical considerations. . . . It is very clear that, although many are poor because of indolence, intemperance or incompetency, it is also true that multitudes are poor because the economic system itself has not brought to them a fair share of the products of their own labor.

"The holding of property in severalty has been, in the past, one of the most potent agencies of civilization, and is still indispensable to the well-being of society. But, while maintaining firmly the sacredness of individual rights of property, and resisting any communistic scheme of general confiscation, we believe that the prodigious inequality in the distribution of the blessings of life is a frightful evil. The tendency to contract capital in the hands of a few is an alarming fact.

"Monopoly in land, in the natural resources of the earth, in the necessary instruments of production must be strenuously resisted. Corporations should be placed under the most observant control of government. . . . That no business is legitimate which does not contribute to the public welfare, and that no business transaction is legitimate which is not a mutual benefit to the parties concerned must be recognized as fundamental principles of business ethics. We distinctly affirm the right of workmen to combine for mutual well-being. At the same time, we protest against all interference with the right which every man has to work where, when and for whom he pleases."

A third utterance and record of conviction is found in the Platform of the Open and Institutional Church League, framed and adopted in March, 1894. A committee of five prepared it. Of this, Rev. Charles A. Dickinson of the Berkeley Temple, Boston, was the chairman. Three others were Rev. Charles L. Thomp-

son, then pastor of the Madison Avenue Presbyterian Church, New York; Rev. John L. Scudder, pastor of the People's Palace, Jersey City, N. J.; and Rev. Frank Russell, then pastor of the South Congregational Church, Bridgeport, Conn., and soon thereafter associated with Dr. Josiah Strong in the community work of the Evangelical Alliance. Social duty is considered from the viewpoint of the individual church, acting in its own community. The principles asserted are fundamental and pertinent in the largest ranges of the general church, though expressing specifically the life and plan of the open or institutional church:

"As the body of Christ, the open or institutional church aims to provide the material environment through which His spirit may be practically expressed. As His representative in the world, it seeks to re-present Him physically, intellectually, socially and spiritually to the age in which it exists.

"Thus, the open or institutional church aims to save all men and all of the man by all means, abolishing so far as possible the distinction between the religious and the secular, and sanctifying all days and all means to the great end of saving the world for Christ.

"While the open or institutional church is known by its spirit of ministration rather than by any specific methods of expressing that spirit, it stands for open church doors every day and all the day, free seats, a plurality of Christian workers, the personal activity of all church members, a ministry to all the community through educational, reformatory and philanthropic channels."

A fourth document included what, since their adoption at the first meeting of the Federal Council of Churches in 1908, have been known as "The Social Ideals of the Churches." This report on "The Church and Modern Industry" (of which these "ideals" in staccato form were a part) gathered up and condensed in a formal statement views which had been held by individuals and groups unknown to each other and, with the additions and interpretations of the Commission having the matter in hand, became an expression of convictions widely held. Among the statements less familiar to the churches today than the so-called creed, two or three may be here given:

"As the authority of Christ is binding upon men, not as laborers or capitalists, as wise or unlearned, as rich or poor, so comes the message of the Gospel to men as men, not as classified by the exigencies of external conditions or the operation of social tendencies. The authority is final, alike at the council table and at the forge; the message carries equal appeal to the man who gives to a common enterprise his muscle and to him who gives to it his mind.

"Industrial progress has, it may be admitted, taken the Church unawares. Invention and discovery have with incredible swiftness modified the world's industry and almost with violence have thrown the individual into new relations with the social order. Machinery, facilities for transportation, building methods, commercial exchange, modes of heating and lighting have in a generation created a community life to which the thought of the Church has not rapidly adapted itself. Christianity has created a civilization which it is now its first task to inspire and direct.

"That workmen should organize for social and industrial betterment belongs to the natural order. The effort of the world's toilers to secure better conditions of work and larger possession of themselves is welcome evidence of a

divine call within them to share in the higher experiences of the intellectual and spiritual life. It is their right, as it is the right of men everywhere, within the law, to combine for common ends. While we assert the natural rights of men—capitalists and workmen alike—to organize for common ends, we hold that the organization of capital or the organization of labor cannot make wrong right, or right wrong; that essential righteousness is not determined by numbers either of dollars or of men; that the Church must meet social bewilderment by ethical lucidity, and by gentle and resolute testimony to the truth must assert for the whole Gospel its prerogative as the test of the rightness of both individual and collective conduct everywhere.

"We do not forget that the strength of the Church is not in a program but in a spirit. To it is not given the function of the school, of the legislature, of the court, but one deeper and broader, the revelation of the ethical and practical values of a spiritual faith. The Church does not lay the foundations of the social order; it discloses them. They are already laid. . . . The Church must witness to the truth which should shape industrial relations, and strive to create the spirit of brotherhood in which alone those truths become operative. It must give itself fearlessly and passionately to the furtherance of all reforms by which it believes that the weak may be protected, the unscrupulous restrained, injustice abolished, equality of opportunity secured and wholesome conditions of life established. Nothing that concerns human life can be alien to the Church of Christ. Its privilege and its task are measured by the sympathy, the love, the sacrifice of its Lord. It is here to re-present Jesus Christ."

These statements come to us out of the past. We are in a work which began a good while ago and continues in deepening channels, with broadening ranges. The past has built itself into our present. Our present, please God, will some day be the past of a glorious present, for those who shall follow us in the mighty task.

DR. PIERCE HEADS CHAPLAINS' COMMITTEE

AT A MEETING of the General Committee on Army and Navy Chaplains held recently, Dr. Jason Noble Pierce, pastor of the First Congregational Church of Washington, was elected Chairman for the ensuing quadrennium. Dr. Andrew R. Bird and Dr. George M. Diffenderfer were chosen Vice-Chairmen, and Dr. W. L. Darby, Secretary. The customary reorganization was effected, with the addition of a number of new members as the representatives of various denominations. The Committee is the liaison agency for the Protestant bodies, with the Y. M. C. A. and Salvation Army cooperating.

Among the important items of business considered were the possibility of more helpful service to the hospitals under the direction of the Veterans' Bureau and a larger use of chaplains of the Reserve Corps in visitation of Army and Navy hospitals in the vicinity of their homes, in cooperation with the chaplains of these institutions where such exist.

Rev. Charles S. Macfarland, Major, Chaplains' Reserve, who is the chaplain representative of the Committee in its relation to Army chaplains, was in attendance.

The Basis of the Christian Belief in God

By BISHOP FRANCIS J. McCONNELL

*President of the Federal Council of the Churches
of Christ in America*

(Through the courtesy of Current History, the following excerpts from a lengthy article, printed as a comment upon Harry Elmer Barnes' contention that science has invalidated the idea of God, are reprinted here. The full statement can be found in Current History for March, 1929.)

PROFESSOR BARNES' great descriptive word for the external world is evolution, and with evolution as description of the order of appearance of activities and organisms in the universe I surely have no quarrel. I do, however, object to using evolutionary terms in such a fashion as to make origins a determinative test of values. Professor Barnes seems to think he has disposed of some religious conceptions when he has told us their unworthy origin. This is not altogether satisfactory. An idea is what it is on its own account here and now. If we discover it to be false, it is interesting to see how it arose; and if we find it to be true, its origin is also interesting, but the origin does not tell us whether it is itself true or false.

Some of the noble mathematical conceptions in which Professor Barnes finds delight had mostly lowly origins, but that does not seem to make them lowly in his eyes. Take the process of counting. Some facile evolutionists tell us that men like to count in tens because primitive man learned to count by fumbling around over his fingers and toes. For all I know it may be that a baby's fooling with his toes comes of an unconscious urge toward the decimal system. The tables of logarithms in ordinary use work with "powers" of tens. It is just as absurd to say that logarithms are developments of the counting activities of primitive man as to say that the higher "spiritual" interests of man, to use a term which is anathema to Professor Barnes, are developments of the attempts of the savage to account for the universe by animistic "projections."

To make a long story short, the theist sees in mind a better clue to reality than in material forces. He is entirely willing to admit conceivable and inconceivable significance to that Energy of which Professor Barnes speaks, but he insists that it must be the energy of a Subject and that in the furnishing of that Subject place must be found for self-consciousness and self-determination. None of this can be proved in any strict fashion. The method is to put upon the universe the construction which seems most likely to make sense. We assume that truth and beauty and goodness are somehow grounded in that Energy back of all things, and we hold fast to such foundation until reason for doubt appears.

Professor Barnes' confident announcement of the impossibility of psychic processes going forward without dependence upon material processes is an instance of the extent to which the will-to-believe or the will-not-to-believe, whichever you choose, will control the pen of a writer. He has earlier told us that the world of matter dissolves into seething energies, leaving us to infer that matter disappears in energy. Energy, spelled with a capital, seems to be able to get along without matter. If that is true, it may be that psychic energies also are more self-determining and self-supporting than we have been accustomed to think.

It is also surprising to note what Professor Barnes has missed in his Old Testament studies. The contribution which the Hebrew made to the idea of God was the moralization of that idea. The Hebrew no sooner got hold of a moral conception, which seemed to him worthwhile for men, than he dared make that conception binding for God. Professor Barnes seems to have missed Amos and Micah and Hosea and Isaiah and Jeremiah and Job and Jonah and the Second Isaiah. These men are those who make the Old Testament significant for its teaching about God.

Again, the significance of Jesus for religion is not necessarily dependent on any of the theories about Him which seem so questionable to Professor Barnes. All such theories have been just so many more or less worthwhile attempts to make the moral values in the teaching and life of Jesus hold good for God. If the values which Christianity sees in Christ hold good for God, we have all that is essential for Christianity. We cannot formally *prove* that such values do hold good. The Kingdom which Christ preached is not entered by argument, but by surrender to and acceptance of the highest ideals as the essentials for both God and man.

With almost all of what Professor Barnes says about the need of a scientific basis for moral conduct any intelligent religious teacher will agree. There are various elements in moral experience, the first being sense of obligation to do right. This obligation does not, however, carry within itself any detailed revelation of what the right is in any actual set of circumstances. We require information which has to be sought for with all the scientific help we can find in any quarter.

The Significance of the Lessing Bi-Centennial

By EVERETT R. CLINCHY

THE year 1929 marks 200 years since Gotthold Ephraim Lessing was born in Saxony. His father, a rural pastor, took for granted from the day of Gotthold's birth that the boy would become a Lutheran minister. The boy went far beyond his father's dreams. Lessing never was ordained, but he did "minister" to Christians—indeed, to humanity. He became the best-remembered German of his generation in religious thinking, so much so that the anniversary of his birth is worthy of recognition in the churches.

Once in a great while we come upon a man of the past who seems strangely contemporary. Lessing is such a one. Though born in 1729, what he wanted to do with the theatre of his day, we want to do in 1929; what he attempted in humanizing knowledge and philosophy, we want to accomplish now. Society is just catching up with him. Our age is hunting for simple, unaffected style in writing: precisely what Lessing practiced and urged in the 18th century! In religion Lessing's plea for toleration has a strikingly present-day note—not an uncritical embrace of unreasonable practices, but a *respect* for all people who sincerely seek God by a road called by another name.

In an age of bitter religious hatreds, Lessing stood out, holding for a respect for human personality that would require a reverence for the reverences of others. When Christians and Moslems commonly were thinking about each other in terms of annihilation, Lessing, as a Christian, developed friendships with Moslems. While Christians were refusing fellowship with Ghetto-confined Jews, Lessing found comrades among a number of Jews. Moses Mendelssohn was, perhaps, his most intimate friend. And when the Protestant-Catholic ill-feeling ran highest, Lessing pleaded for reasonableness.

Lessing incarnated an idea: that conviction and respectful toleration are compatible. Victor Hugo once said that nothing is so powerful as an idea whose time had come. The idea of human fellowship, in spite of religious differences, is in 1929 an idea whose "time has come." In this sense Lessing is a contemporary.

An illustration of this idea is gloriously told in Lessing's last writing, the tragedy entitled "Nathan the Wise." In this drama Lessing does not argue or preach; he tells, rather, an intensely human story wherein Sultan Saladin, a Moslem, joins a sincerely devoted Jew, called by his fellows "Nathan the Wise." Together the Moslem and the Jew labor for the advantage of a Knight Templar Christian. The famous parable of The Three Rings in Act III, Scene VII, is beautifully related with

scripture-like simplicity. One may almost call the play Lessing's gospel. Perhaps the heart of it all is best caught in the lines of the Christian monk and the Jewish merchant. The Jew had just recounted his utter forgiveness of a Christian cruelty, and his tender care over long years for a Christian child. Then follows this:

FRIAR:

"Nathan! Nathan! You are a Christian! Yes, I swear you are a Christian! A better Christian never lived!"

NATHAN:

"Indeed! The very thing that makes me seem Christian to you, makes you a Jew to me!"

Personal Religion No. 2

WHAT IS THE MATTER?

A clergyman many years my senior came to me during one Christmas vacation and said, "Why is it that I lose my people? I like my men and they like me. I play golf with them and call them by their first names. After a while they come into the church, and are confirmed. For a time they stick. And then I see the light go out of their eyes and they fall away. What is the matter?" And I asked him if he ever made forces of his people *in the lives of others*; or did he look upon their full duty as Christians as consisting in living decent lives and coming to church.

We have not entered fully, nor will any of our people enter fully, upon the Christian heritage until we have been used of God to draw others to Him. What could not happen if we had a Church every member of which was actually doing personal work! How it would knock the parish broils, and the narrow provincialism, and the distrust of missions, and all the other petty prejudices which occupy so much of a church's time and wear so heavily upon the minister of God!

SAMUEL M. SHOEMAKER, JR.

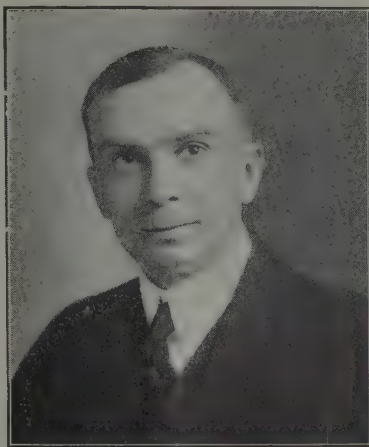
The publication of brief striking paragraphs like the above, in this space month by month, is at the suggestion of A. A. Hyde, the well-known and devoted layman of Wichita, Kansas. Reprints of this series will be made and furnished at cost of printing and postage to any who care to use them as enclosures in correspondence. Mr. Hyde has himself long employed this method of personal ministry. Address the Federal Council Bulletin, 105 East 22d Street, New York, indicating how many copies are desired, ordering by number and enclosing \$.10 per dozen or \$.75 per hundred.

ORGANIZATION FOR QUADRENNIUM COMPLETED

WITH THE ELECTION of officers for the Administrative Committee and the appointment of the chairmen of the various commissions of the Council, the organization for the new quadrennium, under the presidency of Bishop McConnell, has been completed.

The Chairman of the Administrative Committee, enthusiastically elected at the meeting held on March 22, is Dean Luther A. Weigle, of the Yale Divinity School. Dean Weigle is known everywhere throughout the country as one of the foremost leaders in religious education. He was ordained to the Lutheran ministry in 1903, was pastor of the Lutheran Church at Bridgeport for two years before taking up his academic work. After serving as Professor of Philosophy at Carlton College for ten years, he came to Yale in 1916 as Horace Bushnell Professor of Christian Nurture; in 1924 he became Sterling Professor of Religious Education, and last year was elected Dean of the Divinity School, succeeding Dr. Charles R. Brown. Dean Weigle is one of the most honored leaders in the International Council of Religious Education and, during the past four years, has been Chairman of the Federal Council's Commission on Christian Education. He is the author of several important volumes, including "The Pupil and the Teacher," "Talks to Sunday School Teachers," "Training Children in the Christian Family," "Training the Devotional Life" (with H. H. Tweedy) and "American Idealism," which is volume X in the "Pageant of America," as reviewed on another page of the BULLETIN.

At the same meeting, the Administrative Committee



DEAN LUTHER A. WEIGLE

elected as Vice-Chairman Dr. Robert A. Ashworth, minister of the Church of the Redeemer, Yonkers, N. Y. Dr. Ashworth is one of the leading representatives of the Northern Baptist Convention upon the Federal Council. He was formerly President of the Milwaukee Federation of Churches. His interest in Christian unity is evidenced by his membership upon the Continuation Committee of the World Conference on Faith and Order, his chairmanship of the Baptist commission which is now considering union with the Disciples, and his authorship of "The Union of

Christian Forces in America."

Another Vice-Chairman is Mrs. D. Everett Waid, one of the best-known leaders among the women of the churches. She has for several years taken a most important part in the work of the Presbyterian Board of National Missions and the Council of Women for Home Missions. She was one of the delegates to the Universal Christian Conference on Life and Work, held in Stockholm in 1925.

Hon. Charles H. Tuttle, United States Attorney in New York, was also elected a Vice-Chairman. Mr. Tuttle is a highly esteemed member of the legal profession.

Dr. Rivington D. Lord was re-elected Recording Secretary, a position which he has held from the beginning of the work of the Administrative Committee.

CHAIRMEN OF COMMISSIONS

Bishop McConnell, as President of the Council, announces the appointment of the following as chairmen



DR. ROBERT A. ASHWORTH



MRS. D. EVERETT WAID



HON. CHARLES H. TUTTLE

of commissions and standing committees of the Council for the present quadrennium.

Commission on Evangelism and Life Service.—Chairman—Bishop A. R. Clippinger, of Dayton, Ohio. Vice-Chairman—Wilfred W. Fry, of Philadelphia.

Commission on the Church and Social Service.—Chairman—To be announced. Vice-Chairman—Harold A. Hatch, of the Deering Milliken Co., New York.

Commission on International Justice and Goodwill.—Chairman—Honorable George W. Wickersham.

Commission on the Church and Race Relations.—Chairman—Bishop George C. Clement, of Louisville, Ky. Chairman of the Executive Committee—Very Rev. Charles N. Lathrop, of New York.

Department of Research and Education.—Chairman—Professor William Adams Brown, of New York.

Commission on Relations with Religious Bodies in Europe.—Kenneth D. Miller, of Madison, N. J.

Committee on Mercy and Relief.—Chairman—F. H. Knubel, President of the United Lutheran Church.

Committee on Financial and Fiduciary Matters.—Chairman—Alfred Williams Anthony, of New York.

Committee on Religious Work on the Canal Zone.—Chairman—James R. Smith, of the Congregational Church Extension Boards.

Editorial Council of the Religious Press.—Chairman—Paul S. Leinbach, of the *Reformed Church Messenger*, Philadelphia.

General Committee on Army and Navy Chaplains.—Chairman—Jason Noble Pierce, of Washington.

Committee on Goodwill between Jews and Christians.—S. Parkes Cadman.

The chairmanship of the Commission on Christian Education is still left undetermined, pending conferences with the International Council of Religious Education. A vacancy has been left in the chairmanship of the Committee on Relations with Eastern Churches by the lamented death of Bishop Brent.

Bishop William F. McDowell is again Chairman of the Washington Office. Dean Herbert L. Willett has become Chairman of the Mid-West Office.

A more complete statement of the organization of the Council will be printed in the next issue of the BULLETIN.

MAJOR EMPHASIS ON EXTENSION OF STATE AND LOCAL FEDERATION

IN ACCORDANCE with the decision reached at the Quadrennial Meeting of the Federal Council of Churches in Rochester last December, the further development of state and local federations of churches is being made a major emphasis of the program of the present quadrennium. In pursuance of this policy, the Administrative Committee of the Council, at its March meeting, unanimously voted to call Rev. Roy B. Guild, D.D., to the staff of the Council to serve as Extension Secretary, cooperating with General Secretary John M. Moore in furthering the program of interchurch cooperation in local and state areas.

This action, it is safe to prophesy, will be hailed with extraordinary satisfaction by the whole constituency of the Federal Council, to which Dr. Guild is intimately known and by which he is highly esteemed because of his unique work in developing city councils of churches during the decade prior to his resignation in 1925. Since that time, Dr. Guild has been minister of the Trinitarian Congregational Church in New Bedford, Mass. This church is now merging with another important congregation of that city and consequently Dr. Guild is free to enter again a field of service which lies close to his heart.

Out of his extensive experience in the work of church federation, Dr. Guild will be in a position to give expert assistance to communities which need

technical help in creating effective interchurch movements. He will also be available to assist existing local councils of churches which are confronting conditions that make them desire assistance from one who can bring to the local community the best results of the experiments of other communities.

It is expected that Dr. Guild will have his headquarters in Chicago and, in addition to his service to states and local communities, will be the representative of the Federal Council of Churches in relating its program more directly to the church life of the Mid-West area.

In Dean Herbert L. Willett, the new Chairman of the Mid-West Committee of the Federal Council, Dr. Guild will have the support and cooperation of one of the most honored leaders in the movement for larger Christian unity. Himself the representative of the Federal Council in Chicago on a part-time basis for several years, Dr. Willett is peculiarly qualified to be the head of the Federal Council's organization in this area. The Vice-Chairman of the Federal Council's Mid-West Committee is Dean Thomas Holgate, of Northwestern University, formerly President of the Chicago Church Federation.

For the general supervision of the whole program of the extension of state and local federation, the Federal Council has created a special Committee on Extension, made up of representatives of the local



ROY B. GUILD

and state councils, of the denominations and of various interdenominational bodies that are promoting programs on the field. This Committee is fortunate in having as its Chairman Rev. L. W. McCreary, minister of the Disciples' Church of East Orange, N. J., formerly Executive Secretary of the Baltimore Federation of Churches and now one of the representa-

tives of the Disciples upon the Federal Council's Administrative Committee.

One of the significant developments of recent years has been the remarkable increase in the number of interchurch organizations in local communities which, while not formally organized as federations of churches, are in many cases carrying on not a few phases of cooperative service such as are included in the programs of well-developed federations of churches. In the current issue of the *Church Council News Letter*, a list of these volunteer federations is printed, together with an outline of some of the more important phases of their activities, so far as the information is at hand. The list tabulates well over 100 such organizations.

Another encouraging development in the field of local cooperation is the tendency of interdenominational ministers' associations to assume larger importance and in many cases to carry out cooperative programs which, however limited in extent, are nevertheless definite expressions of the spirit of unity.

The work of such ministers' associations and of volunteer federations of churches of various kinds serves to give a much brighter picture of the present extent of church cooperation than is in one's mind when he thinks exclusively of the more formally organized and fully developed federations of churches. Observers of the situation predict that these volunteer federations and ministers' associations will, in many cases, develop into definite councils of churches.

The states which have now reached the point of having federations of churches with budgets and full-time executive secretaries are: Massachusetts, Ohio, California, Connecticut, New York and Pennsylvania. The last two are the most recent additions to the list. The cities which have councils or federations of churches with executive secretaries at the present time number about forty.

"SURVEY AND ADJUSTMENT"

It was a great day for the extension of the cooperative movement when the Home Missions Council, the Council of Women for Home Missions and the Federal Council agreed to combine their forces in a working partnership. The Five-Year Program of Survey and Adjustment thereby became a national project carried forward under the direction of these three national bodies. The possibility of competing state organizations was eliminated by the understanding that, where a state council of churches is in existence or can be created, no attempt will be made to develop a separate home missions organization, and that, in states where home missions councils are established, they may be expected eventually to develop into a church council covering all phases of cooperative service. The recent progress of the Program of Survey and Adjustment was outlined in the February issue of the BULLETIN.

BECOMING "COMMUNITY-MINDED"

Upon recommendation of the Committee on Extension, the Federal Council's Administrative Committee, at its February meeting, adopted a plan which looks toward a larger measure of service by the secretaries of all the commissions and departments of the Federal Council in relating their programs more directly to states and local communities.

Dr. Moore, whose specific responsibility lies in this field, spends about sixty per cent of his time "on the road." In recent months, he has visited councils of churches or spoken to ministerial or other interdenominational groups in Portland, Me.; Boston; Providence; Bristol, Conn.; Binghamton, N. Y.; Baltimore, Md.; Mifflinburg and Scranton, Pa.; Chicago; Milwaukee; Minneapolis; Kansas City; Topeka and Wichita, Kans.; Peoria, Ill.; Gary, Ind.; and Columbus, Ohio. He made the Chicago office his headquarters for the month of February, returning to New York to attend the meetings of the Extension Committee and the Administrative Committee.



HERBERT L. WILLETT



L. W. McCREARY
Chairman, Extension Committee

While Dr. Macfarland's duties preclude any large amount of field work, he helps particularly in the development of policies and programs at headquarters. Dr. Cavert, as editor of the *FEDERAL COUNCIL BULLETIN*, sees to it that several pages every month deal directly with state and local cooperation; in addition

to the much larger amount of material that is at least as relevant to local matters as to national. In addition, he averages several addresses each month to local councils, denominational groups, or theological schools on the cooperative movement.

Dr. Charles L. Goodell, accompanied by the denominational superintendents of evangelism, is rendering a very distinct service to local cooperative agencies in their evangelistic work. As recorded on another page of the *BULLETIN*, he lately visited a group of western communities, including Wichita, Topeka and Kansas City, Kans.; Lincoln, Nebr.; Tulsa, Okla., and St. Louis, Mo. In Wichita and St. Louis, the group worked under the direction of the local councils of churches; in the other cities, under the interdenominational ministers' associations. Many hundreds of pastors, with a still larger number of church officials and other leaders, participated in these conferences. The success of this ministry to community evangelism has been so notable that the question is being raised as to whether, with possibly a smaller team, the department of evangelism may not render similar service to a greatly increased number of local communities.

Dr. Gulick and his associates, Mrs. Emrich and Mr. Van Kirk, provide material for local observances of Armistice Week and study courses suitable for adult groups or young people's societies. They offer aid to local councils in effecting a united influence upon national affairs that make for peace, such as the expression of the mind of their constituencies on the cruiser bill and the multilateral treaty. The goodwill projects of the Committee on World Friendship have given local councils a concrete outlet, warmly welcomed by many, for definite participation in a movement that has already produced immense results in international goodwill.

Dr. Tippy and Mr. Myers are frequently on the field helping local communities to develop suitable programs of social service. Mr. Myers has been making a series of case studies of local churches in social

action, which have been published in religious weeklies and will later appear in book form. An important and timely study on marriage and the home is making available to local communities the kind of help that is needed everywhere to deal with one of the most fundamental and basic problems of America's life.

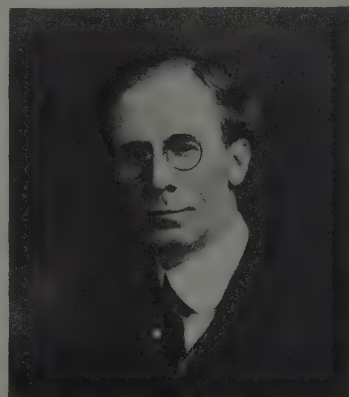
Dr. Haynes and Miss Gardner are helping to develop agencies through which to work for interracial goodwill in local communities, where it counts for most. They are producing each year materials for Race Relations Sunday, now observed by several local councils of churches. They are also giving special assistance to welfare activities in the Negro churches, as, for example, in Harlem, under the auspices of the Greater New York Federation of Churches.

Dr. Winchester has been assisting a group of councils of churches in concrete phases of their work in religious education. Major emphasis has been given to helping the churches to deal with the sex education of children through parents' classes. In Buffalo, a highly significant experiment in this field has been developed, under the general auspices of the Council of Churches.

Mr. Clinchy is eager to give cooperation to local leaders in furthering programs of goodwill and understanding between Christians and Jews.

The Department of Research and Education has responded to several requests for help from local groups. For the past year and a half, it has cooperated extensively with the Chicago Church Federation in a study of the relation of the dairymen in the Chicago "milk shed," with the city agencies, the Health Department and the consumers. During this period, Dr. Landis, Associate Secretary of the Research Department, made five trips into the Chicago area and in the latter part of 1928 presented the report of findings at a conference called by the Chicago Federation. The *Information Service*, published weekly under Dr. Johnson's editorship, is used by several local councils as a means of keeping in touch with current developments in social and industrial fields.

The Federal Council's Committee on Religious Radio has placed its Secretary, Frank C. Goodman, at the disposal of the local federations and other local agencies in furthering the development of their cooperation with the



FRANK C. GOODMAN
Radio Secretary

radio stations in various parts of the country which participate in the hook-ups of the National Broadcasting Company. Mr. Goodman is regarded in professional radio circles as an outstanding expert in this field. He is now on a tour covering most of the leading cities of the entire country. He will confer both with the representatives of the religious forces in each city and with the broadcasting stations, in the interest of placing the whole radio program which has been developed by the Federal Council at the disposal of local agencies for making it their own program to serve local needs and interests. The visitation has been made largely upon invitation of a considerable number of the local broadcasting stations.

WHAT A STATE COUNCIL DOES

The most recent of the state council annual meetings was that held at Syracuse, N. Y., in March. It was the most representative and the most successful annual meeting that the New York State Council has held thus far. The major features of the program set up for the coming year include the following: state-wide evangelism, to be carried forward in the largest number of local communities as the basis of all advance; county surveys to be conducted with the help of the Home Missions Council and followed by definite programs of church adjustment to eliminate competition on the one hand and neglect of needy fields on the other; a

study of the larger parish and the community churches of various types with a view to discovering their relative successes and failures and the points at which assistance may be needed and welcomed through the ministry of the State Council of Churches, a vigorous campaign to complete the fund needed to provide a Protestant chapel for the Craig Colony at Sonyea, a state institution for epileptics.

Councils of Churches Plan Annual Session

The Annual Meeting of the Association of Executive Secretaries of Councils and Federations of Churches is to be held in Boston, June 17-21. A preliminary program has been announced, built around the reports which will be made by the standing committees on evangelism, international goodwill, Christian education, social service, race relations, town and country, women's work, young people's organization, radio, finance and publicity. The chairman of each of these committees is the representative of a local or state council of churches and has had special experience in this field.

A program of addresses by important leaders in Christian life and work is also to be included.

This gathering has become the most important occasion of the year for interchange of methods and experiences in interchurch work.

A New Peace Policy for the Churches

THE DETERMINATION that the high vision of the Paris Peace Pact shall be carried to a triumphant success was registered in no uncertain manner by the Second National Study Conference on the Churches and World Peace, which convened in Columbus, Ohio, March 6-8. The 123 selected representatives of 35 communions and religious organizations who attended this important gathering, feeling keenly the mighty challenge to the churches flowing out of the General Pact for the Renunciation of War, made the following affirmation of their own convictions:

"We hold that the Church, the body of Christ all inclusive—transcending race and national divisions—should henceforth condemn and renounce recourse to war for the solution of international controversies, and should insist that responsible statesmen shall conduct the policies and procedures of the state in harmony with the spirit, the pledges and the intent of the Pact.

"We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war. War denies the Fatherhood of God, scorns the Brotherhood of Man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean, and means nothing that He did mean.

"We therefore hold that the churches should condemn resort to the war system as sin and should henceforth refuse, as institutions, to sanction it or to be used as agencies in its support.

"We further hold that the churches should now regard war, when distinguished from the exercise of police power by authorized international agencies, as a crime.

"We hold that 'Christians should be good citizens, obeying the laws of the State and being subject to its authority up to the point where obedience to man would be disobedience to God,' and that the churches should teach patriotic support of the State, in the conviction that the State is bound by the obligations of the Pact never to resort to war but to use only peaceful means for the solution of all controversies.

"We hold that the churches should support and sustain with moral approval individuals who, in the exercise of their right of conscience, refuse to take part in war or in military training.

"We hold that, since economic factors are primary causes of international suspicion and hostility and frequently lead to war, the churches should engage in the most serious study of such vital problems as foreign investments, war debts, raw materials, tariffs, armed intervention for the protection of property, and the whole question of the economic and political control of foreign peoples.

"We hold that the churches should advocate vigorously effective steps for speedy reduction of armaments, for bringing national policies into harmony with the spirit and pledges of the Pact, and for the creation of a comprehensive peace system in the development of mutual acquaintance, appreciation, and goodwill between the nations.

"We believe that the decisive struggle is now on between two mighty systems: one, the belief and life that might gives right, that nations are beings of power without moral obligations; the other, that right stands above might, that nations are moral beings with inescapable moral obligations. The fate of civilization depends, we believe, on the issue of this struggle. A few years of grace are before us. Which way the issue goes depends primarily on the vision, courage, and faith of the churches."

These affirmations, in the form of recommendations, were referred by the Study Conference to the various communions for their consideration and action. In addition to the proposal that the churches condemn resort to the war system as sin and that they refuse henceforth to be used as agencies or instruments in its support, the Conference recommended that the churches support the Government in the development of the required agencies and procedures for the just and peaceful settlement of all controversies. It was further recommended that the churches support "the progressive codification and ratification of a system of international law based on the illegality of war." The churches were also asked to study the policy of armed intervention by one power on its own authority for the protection of the "lives, property, and interests" of its citizens in foreign lands, with the view of encouraging the Government to substitute for that policy one of "non-violent measures collectively administered."

Moreover, it was recommended that the churches create a public opinion favorable to the entrance of the United States into the World Court and the League of Nations "with such reservations, if deemed necessary, as may be mutually acceptable to the United States and the members of the League."

The Columbus Conference also felt it important to call the attention of the churches at large to the follow-

ing supplementary considerations: Opposition to "all military training in church institutions and high schools, and all compulsory military training in colleges and universities"; opposition to the Citizens' Military Training Camps; restoration of citizenship "to those men and women who were deprived of it because of their conscientious stand against bearing arms in 1917-1918"; the placing of Asiatics on the quota basis; ratification of the Pan-American Arbitration Treaty. It was also held "that the Church should minister to all men, including soldiers and sailors, but that its chaplains and Christian workers should be independent of the war system, ministering to human need, whether of foe or of friend."

Perhaps the most significant aspect of the Second Study Conference was the emphasis placed upon the development of an adequate program of peace education. Believing that the achievement of peace depends, in a large measure, upon educational processes, the Conference considered the possibilities of introducing peace education materials into the teaching programs of the churches. An educational policy for children, young people, and adults, calculated to foster international concord, was given tentative outline at Columbus.

Finally, the Conference felt that the problem of peace was one to be solved by the responsiveness of the individual Christian to the New Testament ideal of human brotherhood. "We hold," it was declared, "that the individual members of the churches should recognize their personal responsibility to be intelligently informed on these momentous questions and to cooperate vigorously in the continuous search for solutions which are in keeping with the teaching of Jesus and can therefore be endorsed and supported with enthusiasm."

COMMUNITY CONFERENCES ON EVANGELISM

THE INFLUENCE of the conferences on evangelism held recently in a group of Mid-western cities, under the auspices of the Federal Council's Commission on Evangelism and with the cooperation of the denominational secretaries for evangelism, is illustrated by what happened in St. Louis when the group went there for a two-day conference at the end of January, under the leadership of Dr. Charles L. Goodell. What took place in St. Louis is described by *The Church at Work*, the bulletin of the Metropolitan Church Federation of that city, as follows:

"The Conference on Evangelism held last Monday was by unanimous judgment beyond anything of its kind St. Louis has held. The total attendance for the day was approximately 1,500.

"The interest was sustained and came to a real climax at the closing session. The messages were timely. Dr. Goodell's evening sermon was of major quality.

"The occasion justified itself. The association of the Federal Council's Commission on Evangelism with national denominational secretaries working in this field has passed the experimental stage. We all are stronger in our denominational and local efforts by this fellowship of leaders. Their coming to our own community focuses our attention upon this theme and provokes us to a thorough re-examination of our various programs. The influence of the visitation will make itself felt through the coming Lenten and Easter seasons."

For the encouragement of the Commissions on

Evangelism which assumed the necessary expense in sending out their representatives, we quote also from some of the letters received by the Federal Council from the field:

"The Topeka Ministerial Association is deeply grateful to the Federal Council for the visit of the Commission on Evangelism.

"Dr. Goodell with his party brought us a season of inspiration and so widened our vision of the work that their presence with us will long be remembered. All of our churches will be greatly strengthened, and we ministers especially derived unusual benefit."

SUMMER SCHOOLS ON RURAL WORK

ONE of the important lines of cooperative work being carried on by the Home Missions Council through its Committee on Rural Work is the summer schools for pastors at work in town and country fields. Last year the Council sponsored eleven summer schools, which were attended by about 1,000 men and women.

These schools, organized especially for the convenience of country pastors, have arranged their curriculum and instruction so as to meet the most intimate problems of any and all who shall attend. Pastors are given an opportunity to state their difficulties, and the group, under the guidance of the instructor and with the help of his advice, attempts to analyze and prescribe for the problem at issue.

The following approved schools will be in session for no less than two weeks or ten working days:

1. Vanderbilt Rural Church School—April 1 to 12. Vanderbilt University, Nashville, Tenn. Prof. C. C. Haun, Director.
2. California Ministers' Summer Institute—May. Pacific School of Religion, Berkeley, Calif. Dr. E. W. Blakeman, Director.
3. New England Summer School for Town and Country Pastors—June 10 to 21. Newton Theological Seminary, Newton Center, Mass. Rev. K. C. MacArthur, Sterling, Mass., Director.
4. School of Community Leadership—June 10 to 20. Kansas Agricultural College, Manhattan, Kansas. Prof. Walter Burr, Director.
5. School for Rural Pastors—June 17 to 28. State College of Washington, Pullman, Washington. Dr. A. A. Cleveland, Director.
6. Wisconsin Rural Leadership Summer School—July 1 to 12. University of Wisconsin, Madison, Wisconsin. Dr. J. H. Kolb, Director.
7. Auburn Summer School of Theology—July 1 to 18. Auburn Theological Seminary, Auburn, N. Y. Dr. H. L. Reed, Director.
8. Indiana Rural Pastors' School—July 15 to 27. Purdue University, Lafayette, Indiana. Dr. O. F. Hall, Director.

"Recently the Committee on Evangelism came to Tulsa for a conference. The Spirit of God was upon us there and the pastors and people who studied together through that day will never forget it. Thanks to the Federal Council of Churches. Their inspiration and power brought us near to Christ."

From Lincoln, Nebr., there comes an appreciative note:

"There was a great blessing left by the men who came in such a fine generous spirit. Your visit was well worth while and we trust that we will be so fortunate as to have you back sometime in the not distant future."

9. Summer School for Rural Pastors—July 15 to 27. Michigan Agricultural College, East Lansing, Michigan. Dr. Eben Mumford, Director.
10. Estes Park Pastors' Fellowship School—July 15 to 31. Estes Park Association of the Y. M. C. A., Estes Park, Colorado. Dr. Warren H. Wilson, 156 Fifth Avenue, New York City, Director.
11. Summer School for Town and Country Ministers—July 22 to August 3. Cornell University, Ithaca, New York. Prof. R. A. Felton, Director.
12. Summer School for Rural Pastors—September 2 to 13. Bangor Theological Seminary, Bangor, Maine. Dr. W. J. Moulton, Director.
13. Summer School for Ministers and Church Workers (colored)—June 17 to 28. Fisk University, Nashville, Tenn. Address "The Executive Secretary."



PLANNING COOPERATION WITH EASTERN CHURCHES IN RELIGIOUS EDUCATION

Five American leaders form a deputation of the World's Sunday School Association now en route to Baalbek, Syria, for a conference with Armenian leaders. In the picture, from left to right, are Walter V. Howlett, director of religious education for the New York Federation of Churches; Walter H. Main, executive secretary of the American Baptist Publication Society; W. E. Rafferty, professor of religious education at University of Redlands; W. H. Hopkins, general secretary of the World's Sunday School Association; John R. Voris, associate general secretary of Near East Relief. Levon Zenian, an Armenian who is to take up work in religious education in Syria, is also on his way to the conference.

Mexico Reciprocates American Goodwill

THE Secretary of Education for Mexico, Dr. Ezequiel Padilla, has sent to the Chairman of the Committee on World Friendship among Children an official acknowledgment of the gift of the thousands of Friendship School Bags sent by the children of the United States to the children of Mexico. He writes under date of March 4:

"It gives me very great pleasure to acknowledge, as Secretary of Education, the gift which the children of the United States made to the children of Mexico, at the suggestion of the Committee on World Friendship among Children, of nearly 25,000 school bags which have been received and distributed among the school children of this country,* according to the plans formulated by your committee as well as by the various similar committees organized in Mexico.

"As you doubtless have been informed from the beginning, the Mexican Government considered the project which the Committee on World Friendship among Children initiated as a fine gesture of international goodwill and of friendliness on the part of the United States toward Mexico. The school authorities of my country have, of course, regarded this project not only from this international standpoint but likewise from that of the educational values involved.

"We are very much gratified with the fine success with which your project has met. The fact that twenty-eight committees on World Friendship among Children have been organized in Mexico, and that thousands and thousands of people have participated in carrying out the project, some of them taking a very active part in the distribution of the bags, and all of them sharing in the feeling of friendliness and cooperation, is in itself a great accomplishment.

"The visit of Mrs. Jeannette W. Emrich served, in a sense, to give life to the whole undertaking. She came to us as an idealist, working for the cause of common understanding and goodwill among the peoples of the world; her fine spirit and her sense of organization served to consolidate the spirit and work of the Mexican committees and to give the proper impetus to carry through the project."

An interesting letter has also been sent to the Committee by Miss Juana Palacios, of the University of Mexico, Chairman of the Mexican Committee on World Friendship among Children. Miss Palacios writes in part:

"We have waited until this date to open our intercourse with you because we wanted to be able to give you definite news regarding the distribution of the Goodwill Bags and of our plans to have Mexican children show their appreciation of the letters and gifts received.

"Mrs. Jeannette Emrich, whose charming personality helped greatly in the success of the distribution of the bags in Mexico City, has told you about the geographical and historical projects developed in the schools of the Federal District to prepare the children to give its due value to the token of friendship sent by the children of the United States. She has beautifully described in the November copy of *Everyland* the big school festival of Independence Day when 3,000 happy girls and boys, whose conduct and work made them representatives of their groups, marched in the Stadium carrying their bags, while the band played the United States national anthem.

"The film made that day, amplified with several interesting scenes relating to it, is almost ready to be sent to you.

"We have secured also the cooperation of the state superintendents of education: they have worked to develop educational

projects, following more or less the instructions printed by the Secretaria de Instruccion Publica, *i.e.*, to use the Goodwill Bags to further the growth of friendly international feelings and as a motive to know better our geographical neighbors.

"The following plans to help our children to express their appreciation of the tokens of friendship received from the boys and girls of the United States have been made:

"1. The 25th of April—the school children in the whole country will give their mites to raise the money needed.

"2. They will send to their friends in each state and the Federal District of the North American union, a cabinet containing samples of genuine Mexican arts and crafts.

"3. Each box will contain, besides, selected specimens of manual school work, collections of typical photographs and a record, in English and Spanish, of a Mexican popular song.

"4. The teachers will use the collecting of the curios as a motive to stimulate school activities.

"5. The boxes will be sent, not later than September of this year, to the persons appointed by the American Committee on World Friendship among Children to receive them."

In spite of the disturbed political situation in Mexico, the Committee on World Friendship is carrying out its plans for a reciprocal goodwill project. In addition to the forty-eight exhibits of the arts and industries of Mexico and special handiwork made by the school children, a Mexican folk song with words printed in English and Spanish will be sent to each individual or group from which a Friendship Bag came. A phonograph record of this song will be made in Mexico.

All school children in Mexico City and the capitals of the states will contribute two cents, Mexican currency (one cent United States money), and those of the towns and villages, one cent, Mexican (one-half cent, United States), the total collection to be used to meet the expense connected with the forty-eight exhibits.

No definite date has been stated but it is expected that the exhibits will be in the United States by the middle of October.

Seeking a Building for Union Church in Havana

AT THE February meeting of the Federal Council's Administrative Committee, Rev. Merlyn A. Chappel, minister of the Union Church in Havana, addressed the body on the imperative need of the Union Church in Havana to secure funds for an adequate building. The Union Church serves the larger part of the evangelical Christians in that city.

The Council responded favorably by calling the attention of the Christian people of all denominations in the United States to the importance of this united effort and by appointing a committee to cooperate with a similar committee from the Home Missions Council in lending aid in furtherance of the effort of the group in Havana.

*The bags still continue to go to Mexico, although the project supposedly ended on January 1.—EDITOR.

FINANCIAL, PROMOTIONAL AND PUBLICITY LEADERS IN CONFERENCE

ON MARCH 19, 20 and 21, the Hotel Chalfonte at Atlantic City, N. J., was the scene of an important conference of denominational leaders having to do with the financial, promotional and publicity work of the several denominations.

The conference met in three sections. The largest and most elaborate was that of the Federal Council's Committee on Financial and Fiduciary Matters. Its biennial meetings, attended by the treasurers, comptrollers and other representatives of the denominational agencies which are responsible for securing, guarding, investing and accounting for the permanent funds of the churches and their educational, missionary and benevolent interests, have come to be recognized as highly important occasions for studying the difficult and often technical problems in these fields. The Chairman of the Committee is Dr. Alfred Williams Anthony, who succeeded in enlisting for this conference several outstanding leaders in the fields of business and finance, as well as in the churches.

Included in the program of the Conference on Financial and Fiduciary Matters were the following topics:

- Why Do People Give Permanent Funds to Charity? By Edward T. Devine, Executive Officer, Bellevue-Yorkville Health Demonstration in the City of New York.
- Channels Through Which Personal Interest Expresses Itself. By Ralph G. Hurlin, of the Russell Sage Foundation.
- Discrimination as to Appropriate Instruments Fitting the Method of the Giver. By Raymond N. Ball, Treasurer, University of Rochester, Rochester, N. Y., and Albert St. Peter, of the Equitable Life Assurance Society.
- The Technique of Cooperation. By William S. Beard, of the National Council of Congregational Churches.
- Guarantees of Integrity and Honesty. By Mark M. Jones, Consulting Economist.
- Economic Changes as Affecting Investment of Charitable Funds. By Leland Rex Robinson, President of the Second International Securities Corporation of America.

A second conference was that of the promotional executives of the several denominations, who came together at that time in their annual gathering for interchange of methods and experience. The Chairman of the Committee for this conference was Rev. W. H. Bowler, of the Board of Missionary Cooperation of the Northern Baptist Convention.

The Conference on Promotional Work was carried on entirely on a round-table basis, including discussions of such topics as:

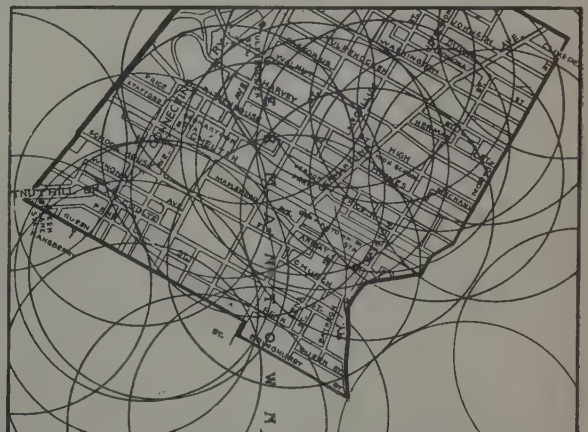
- The Making of Budgets.
- Methods of Presentation to the Churches.
- The Every-Member Canvass.
- Coordination in Missionary Promotion.

The Proper Balance Between Local Expenses and National and Foreign Benevolences.

The Spiritualizing of the Whole Money-Raising Enterprise.

A third group was made up of the publicity representatives of the several denominations and denominational agencies. The Chairman of the Publicity Conference was Walter Irving Clarke, of the Publicity Department of the Presbyterian Church in the United States. The Chairman of the Program Committee was Rev. Herbert D. Rugg, Publicity Director of the Congregational Commission on Missions. Other leaders in the discussions were: M. E. McIntosh, Publicity Secretary of the Northern Baptist Board of Missionary Cooperation; W. W. Reid, Director of Publicity for the Methodist Board of Foreign Missions; W. P. Elson, Publicity Secretary of the National Lutheran Council; Paul M. Hinkhouse, Publicity Secretary of the Presbyterian Board of Foreign Missions; and Rev. Charles Stelzle, publicity representative of the Federal Council of the Churches of Christ in America.

The three sections met separately except for a joint session on the evening of March 20, at which the theme, "Present Trends in Giving," was under consideration. Addresses were made by C. H. Fahs, Director of the Missionary Research Library, who interpreted the preliminary results of the tentative survey which he has made on Trends in the Giving of the Protestant Churches during the Last Twenty-five Years. A second address was made by Dr. Willford I. King, Professor of Economics at New York University, interpreting the survey of a typical New England community (New Haven) with regard to its recent history in giving to social and religious causes.



NINETEEN PROTESTANT CHURCHES IN ONE ROMAN CATHOLIC PARISH IN PHILADELPHIA.

The development of the present cooperative program of the Federation of Churches will make such a situation impossible.

A Christian from India Comments on Dr. Jones' Article

Editor, *Federal Council Bulletin*:

There is always a great deal of warmth and sincerity in what Dr. Stanley Jones writes regarding the religious consciousness of the races of India and their attitude toward the personality and teachings of Jesus. Bishop Fred Fisher and Dr. Jones are among the group of foreign missionaries in that land who are loved by the people because both of them have lovable qualities. In the January number of your BULLETIN there appeared an article entitled, "Why I Am a Missionary," being a report of an address given by Dr. Jones on January 11. I wish to invite your attention to one portion of that article which is suggestive of a total misreading of the religious genius of India. "I do not believe," says Dr. Jones, "that India will permanently rise until Kismet and Karma are replaced by the Cross." Talking about religions outside of Christianity, he says, "I have come to the conclusion that these faiths are bankrupt."

I wonder if Dr. Jones read some of the editorials in the leading magazines of Japan and India at the time of the outbreak of the World War in which it was openly said that the war was a clear indication of the spiritual bankruptcy of Christendom. I should like to suggest to him to read Dr. Inge's essay called "The Indictment of Christianity," which contains plenty of reflective material to modify to a large extent the spirit of exuberant self-complacency possessed by some excellent American Christian missionaries. I should also like to recommend that Dr. Pratt's recent book, *The Pilgrimage of Buddhism*, should be carefully studied by every missionary to the Orient. The last chapter of this book is one of the finest aids in securing a true sense of proportion in the handling of the spiritual values in all religions.

Dr. Jones makes the fundamental mistake of postulating that the terms Kismet and Karma on the one hand and the Cross on the other are mutually exclusive terms. It is true that the conception of Kismet in Islam did produce a theory of fatalism. But it would never do to forget that the history of Islam shows very clearly that Kismet did not lead to apathy and inaction. During the century that followed the death of Mohammed, the Arabs were found to be uprooting three of the great civilizations of the world. Supposing an Arab theologian who visited Spain during the dark ages of European history had reported to his people in Arabia that Christianity was bankrupt and Islam was the one religion that Europe needed! Who could have blamed him for such a view, under those circumstances?

Coming next to the word "Karma," it must be remembered that it is closely allied to the doctrine of reincarnation in India and the theory of the transmigration of souls held by men like Plato and Plotinus. Let us hear the sane words of so disinterested a critic on this subject as the late Professor T. H. Huxley: "In the doctrine of transmigration, whatever, its origin, Brahminical and Buddhist speculation found, ready to hand, the means of constructing a plausible vindication of the ways of the cosmos to man. . . . Whether the cosmic process looks any more moral than at first, after such a vindication, may perhaps be questioned. Yet this plea of justification is not less plausible than others; and none but very hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration has its roots in the world of reality; and it may claim such support as the great argument from analogy is capable of supplying."

If the law of Karma were properly understood it would leave little ground for the development of the spirit of fatalism. Just as in Christendom, a great many Christians have come to adopt religious ideas and practices which have no relation whatever to the teachings of Jesus, so in India a great multitude has completely misunderstood the workings of the law of the Karma and given it a crude exoteric form, as if it were the conventional "T" which reincarnates. The main point to remember is that man's complete freedom of the will is *not* affected by the operation of that law and that it

is open to every man to determine his own future by the right or wrong use of his free will.

No critical Hindu can read the Gospels without detecting evidences that at the time of Jesus, belief in reincarnation was not unknown in Palestine and there is absolutely no proof that Jesus was opposed to it. In the whole history of human thought there has not appeared a more satisfactory theory to reconcile apparent forms of social injustice and unjust suffering on the one hand and the just nature of God on the other. I cannot do better than quote Origen, one of the Alexandrian Christian fathers, on this important subject: "The present inequalities of circumstances and character are thus not wholly explicable within the sphere of the present life. But this world is not the only world. Every soul has existed from the beginning; it has therefore passed through some worlds already, and will pass through others before it reaches the final consummation. It comes into this world strengthened by the victories or weakened by the defeats of its previous life. Its place in this world as a vessel appointed to honor or dishonor is determined by its previous merits or demerits. Its work in this world determines its place in the world which is to follow this."

The acid test of any system of religion lies not only in the loftiness of its ideals but in its capacity to enable its followers to approximate those ideals in all the relations of life. Sainthood is a sublime kind of heroism, and the saint represents the highest product of religion. The achievement of the saints of Hinduism and Buddhism are writ large on the religious history of India. As in Christendom, so in India, from century to century the saints have blazed a trail of glory by demonstrating what heights of moral and spiritual grandeur can be reached by those who fulfil the conditions of the truly religious life. There are striking similarities of thought and figures of speech in the devotional poetry of India and Europe. It is true that the gold of spiritual truth has often been lost in the debris of much that is superstitious, degrading, and ignoble in India. But has organized Christianity completely escaped some of these elements?

Under the leadership of Gandhi, India has learned to acknowledge the supremacy of Jesus in the religious evolution of mankind. But it is not necessary to describe Hinduism and Buddhism as bankrupt religions in order to uphold the exalted position of Jesus. If India does not label herself a Christian country within the next hundred years, there will be time enough for Dr. Jones and his successors to declaim against the law of Karma and the bankruptcy of Hinduism and Buddhism: but the land which produced the first great philosophy of religion in human history, where the Buddha lived, taught and died, which became the religious preceptor of all the yellow races and has kept up for forty centuries an unbroken continuity of live spiritual traditions surely deserves some degree of gratitude at the hands of humanity.

S. L. JOSHI,

Professor of Comparative Religion
and Indian Philosophy, Dartmouth College.

DR. WINCHESTER SUFFERS ACCIDENT

THE MANY FRIENDS of Dr. Benjamin S. Winchester, Executive Secretary of the Federal Council's Commission on Christian Education, will be gratified to learn that he is making steady progress in recovering from his accident on March 11. In alighting from the train at his home in Darien, Conn., on that evening, he was thrown to the ground and suffered injuries so serious that he was confined to the hospital for two weeks. Fortunately, no bones were broken, and no permanent impairment suffered.

Glimpses of Interdenominational Life

Rural Life Sunday

The National Convention of the Protestant Episcopal Church at its Washington session last fall passed a resolution calling upon the churches and clergy to observe the fifth Sunday after Easter—this year May 5—as Rural Life Sunday. Subsequently, the Home Missions Council at its winter meeting took action inviting other religious bodies to join in the observance. The proposal has met with considerable approval. Those urging the observance ask that the churches consider on this day the husbandman and his family, and not simply the crops and the soil, as has been customary among those bodies that have observed Rogation Sunday. They plead for a fitting presentation of the spiritual, intellectual and social needs of those who grow the food for the nation and who have supplied so much of the nation's life blood.

National Music Week

The sixth annual observance of National Music Week, May 5-11, is urged upon the churches as an occasion for helping their young people to enrich their lives through a greater degree of active participation in the music of the church. Participation in music, in addition to listening to it, is the keynote of the celebration, with the slogan, "Make Music, for Music Makes Happiness." The National Music Week Committee reminds the churches that through music they have an opportunity to reach their young people in a way which has to a great extent been neglected. Several interesting plans for such music-making are offered—including a greater degree of congregational singing, the formation of more junior choirs and such attractive devices as the hymn memory contest and a hymn playing contest. All of these activities are described in a leaflet entitled "Young People in Church Music," which is available through the National Music Week Committee at its New York headquarters, 45 West 45th Street, New York.

"Stockholm" Surveys the World

The magazine, *Stockholm*, the international review of the social activities of the churches, published as one of the outcomes of the Universal Christian Conference on Life and Work, is already beginning to fill an important place in Christian thinking. The first quarterly issue for 1929 contains highly informing articles by Professor D. A. Titius of Berlin, Professor Edmond Duméril of Nantes, Canon Charles E. Raven of Liverpool, Dr. Alfred T. Jørgensen of Copenhagen, Benson Y. Landis of the American Federal Council

and J. J. Mallon, of Toynbee Hall, London. Some articles appear in English, some in French and some in German. The subscription price is \$2.50 per year. American subscribers may send their orders to the Federal Council at 105 East 22d Street, New York.

Loving Cup Presented to Dr. Macfarland

On March 9, Dr. and Mrs. Charles S. Macfarland celebrated the twenty-fifth anniversary of their wedding at a tea which was largely attended by their many friends and associates in the Federal Council of Churches. The members of the Administrative Committee and of the staff of the Federal Council presented to Dr. and Mrs. Macfarland a silver loving cup "in token of friendship and in appreciation of their unique service to the Church and to the world."

Memorial to Walter Rauschenbusch

A national memorial to Walter Rauschenbusch, the great pioneer in arousing the social conscience of the churches, is now being planned. It takes the form of a foundation for a lectureship on the relation of the Church to social problems. The lectures are to be given regularly at the Colgate-Rochester Divinity School and also, so far as funds make possible, in other cities. The total amount sought is \$50,000, of which about \$12,000 still remains to be raised. Contributions may be sent to the Walter Rauschenbusch Memorial Committee, 300 Alexander Street, Rochester, N. Y.

Theological Summer School at University of Berlin

Through the courtesy of Professor Julius Richter, the Federal Council of Churches has received an announcement of the program of a vacation study course in theology which the Theological Faculty of the University of Berlin is offering to visitors from other countries, especially those of the Anglo-Saxon tongue.

The proposed course of study extends from July 15-27 during the coming summer. Included in the curriculum offered during this period will be lectures by Professor Harnack, Professor Deissmann, Professor Seeberg and Professor Titius. Those interested should address the Dean of the Theological Faculty, "Dekan der Theologischen Fakultät, Berlin C 2, Universität."

Religion and Eugenics

The prize winners in the nation-wide sermon contest directed by the Committee on Cooperation with Clergymen of the American Eugenics Society were Rev.

William A. Matson, of the Methodist Episcopal Church of Livingston, Cal., winner of the first prize of \$500; Rev. R. Homer Gleason, of the First Universalist Church of Rochester, Minn., winner of the second prize of \$300, and Rev. Edwin W. Bishop, of the Plymouth Congregational Church of Lansing, Mich., winner of the third prize of \$200.

At the annual meeting of the Committee on February 26, a report on parish studies by Rev. Henry S. Huntington, Chairman, showed that "the population which is Protestant by heritage must be tending to decrease in proportion to the whole." A study of thirty-one parishes in detail showed that the birth rate of the Protestant group in 1928 came only to 16.4 per 1,000, whereas the general birth rate of the United States was 20.6 in 1926.

Notable Prizes for Religious Books

Under the conditions of the John C. Green Income Fund, the American Sunday School Union is seeking by the prize contest method to secure manuscripts for two books on popular religious themes. A prize of \$2,000 is offered for a manuscript on "Religion in Education," and another prize of \$2,000 for a manuscript on "The Heroic Appeal of Christianity to Young People."

The manuscript on the subject of "Religion in Education" should show, according to the announcement, "the educational worth of the Bible, and of religious teaching based upon it." The offer of the second prize is "based upon the conviction that our young people will find in Christianity, when rightly presented to them, a gripping appeal to the finest and noblest living."

The contests close March 1, 1930. The American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., will furnish full particulars on request.

Councils of Churches and Councils of Religious Education

At a meeting of one of the Professional Advisory Sections, held in connection with the annual meeting of the International Council of Religious Education, a summary was made of replies to a questionnaire which had been sent to all the secretaries of councils of churches and all the councils of religious education in local areas. A total of fifty-nine replies were received. Twenty-eight favored a complete merger of the two bodies. Five approved a merger in which there should be an autonomous board of religious education. Fifteen favored cooperation, but no merger. Three were opposed to a merger.

Eighteen replies were received from

communities in which the two organizations have been merged according to some plan. All expressed themselves as satisfied with the way in which the arrangement is working out.

Lynching Again

At the February meeting of the Administrative Committee of the Federal Council, cognizance was taken of the recent lynching in the State of Florida, and the following resolution adopted:

"Resolved: That the Administrative Committee of the Federal Council of Churches has heard with deep regret that the State of Florida was disgraced by a lynching almost at the hour President-elect Hoover was leaving that state and that we urge all the Christian forces to unite in making impossible any such mob outbreak in the future in any part of the nation."

The Youth of Today

The *Christian Science Monitor*, which so often takes the lead in securing articles dealing with important issues in social and international life, announces a series of articles by Walter W. Van Kirk, Associate Secretary of the Federal Council's Commission on International Justice and Goodwill, on "The Youth of Today." The series, which is to begin on April 1, covers the following topics:

- Youth's Quest for Truth.
- Youth and Prohibition.
- Students and Industry.
- Youth and International Relations.
- Youth and Education.
- Youth and Maturity.

The twenty-six articles are to appear during the month of April. For seventy-five cents, the *Christian Science Monitor* may be secured for this period. Address The Christian Science Publishing Society, Back Bay Station, Boston, Mass.

Uniting Churches in Ohio

The Ohio Council of Churches, which has for several years been placing much emphasis upon a better distribution of Protestant churches in the state, has recently announced that, during 1928, more progress was made in removing over-churched conditions than in any other year. The total number of united churches in Ohio is now stated to be more than ninety.

Useful Method of Observing an Anniversary

In connection with its tenth anniversary, the Philadelphia Federation of Churches arranged for a neighborhood visitation, to be carried on cooperatively by the churches. Over 55,000 visitation cards were sold for these visits, and it is estimated that over 40,000 homes were

visited by members of the churches in connection with this special effort. On Pulpit Exchange Sunday, about 300 pastors exchanged pulpits with one another.

United Lenten Services

The holding of community-wide Lenten services has come to be one of the most accepted forms of cooperative service carried on by city councils of churches. As illustrative of the type of programs which are now arranged in most of the larger cities, the work of the Washington, D. C., and the Boston Federations of Churches may be mentioned.

In Washington, a daily service at noon (except Saturday and Sunday) was held in the First Congregational Church, from February 25 to March 29. Some of the speakers were distinguished Washington ministers. The out-of-town speakers included Dean Charles R. Brown of New Haven, Dr. S. Parkes Cadman of Brooklyn and Dr. Merton S. Rice of Detroit. On Easter morning two sunrise services were held under the auspices of the Federation—one at Temple Heights and one at Walter Reed Hospital. As in former years, these meetings drew several thousand persons.

In Boston, daily services (except Saturday and Sunday) were held from February 13 to March 29, in the Colonial Theatre. The list of speakers was a most impressive one, drawn from all parts of the country. Special music of the highest type was furnished by soloists and a special quartet. The services were broadcast by WEEL.

Federal Council Secretaries on the Field

In addition to engagements noted elsewhere in the BULLETIN, members of the staff of the Federal Council of Churches have rendered service to the field as follows, during recent weeks:

Dr. Charles L. Goodell, Executive Secretary of the Commission on Evangelism, conducted union services of an evangelistic character for the churches of Bristol, Tenn., February 24-March 3. On March 5-7, he met with pastors and lay workers who were beginning a program of visitation evangelism in Bridgeport, Conn. March 10-20, he was the leader of a campaign of personal evangelism in Columbia, Mo.

Dr. Worth M. Tippy, Executive Secretary of the Commission on the Church and Social Service, February 11 and 12, met with the Social Service Committee of the Washington, D. C., Church Federation. On March 5, he attended the meeting of the New York State Council of Churches at Syracuse, N. Y., and on March 11, met with the Social Hygiene Committee of the Buffalo, N. Y., Council of Churches, to consider the extension of

its program. On March 16, he started on a trip through the South to fill a series of engagements dealing with the social program of the churches.

James Myers, Industrial Secretary of the Social Service Commission, on February 10-12 was in Toledo, counselling with the Executive Committee of the Toledo Council of Churches, and with other groups, with regard to the social and interracial program. On March 11, he met with the Boston Federation of Churches, to discuss an industrial conference which may be held this spring. March 12-15, he visited Portland, Me., studying the larger parish program and meeting with the Council of Churches there, to advise with them about their social program.

Mrs. Jeannette W. Emrich, Associate Secretary of the Commission on International Justice and Goodwill, was in California during the latter half of February, filling a lengthy series of engagements, including a meeting with the Women's Division of the San Francisco Federation of Churches and an address at the annual meeting of the Oakland Federation of Churches. She spoke at several of the most important churches on the program of the Committee on World Friendship among Children. On her return, she spoke in Kansas City and Wichita, Kansas, in the interest of the National Commission of Church Women and gave five addresses in Toledo, Ohio, including one before the Ministerial Council of Toledo.

Federal Council Staff at Seminaries and Colleges

Increasing attention is being given by members of the staff of the Federal Council to interpreting the significance of the Federal Council and local and state federation to student groups, especially in theological seminaries. Recent engagements of this character include Dr. Tippy's address to the student body of the Theological Seminary of the Reformed Church in the U. S., at Lancaster, Pa., on February 21, and to the students of Baldwin-Wallace College, at Berea, Ohio, on March 10, conferences or addresses by Mr. Myers at the University of Virginia, the University of Richmond, the Union Seminary at Richmond, the Virginia State Teachers College and the Y. M. C. A. Training College at Springfield, Mass. Dr. Cavert gave an address and led a discussion at the Interseminary Conference for New England, on February 8. From April 8 to 12, he will conduct a course at the rural pastors' institute at the Vanderbilt University School of Religion, and in the summer will give addresses at the summer school conducted by the Divinity School of the University of Chicago and the Chicago Theological Seminary.

AMONG THE BEST NEW BOOKS

Not to Be Missed

NO BETTER sign of the vitality of religious life and thought today could be found than the amazing wealth of new books on the subject appearing almost every month. Among recent volumes that merit exceptional attention we have noted the following:

On the Validity of Religion

THE NATURE OF THE PHYSICAL WORLD, by A. S. Eddington (Macmillan, \$3.75), interpreter of Einstein and one of the foremost of living physicists, seems likely to have a decided influence on religious thinking. Although the book is primarily a scientific discussion of the new conceptions in physics, especially of relativity and of the non-substantiality of the atom, the significance of the final chapters for religion cannot be easily exaggerated. The apostle of pure science insists on the reality of values which elude scientific measurement and regards consciousness as fundamental and central, not as a mere by-product of physical forces.

On the History of Christian Thought

THE MAKING OF THE CHRISTIAN MIND, by Gaius Glenn Atkins (Doubleday, Doran, \$3.00), is a vivid panorama of the development of Christian life and thought through the course of nineteen centuries. No one who reads it will feel again that church history is dull or profitless. This survey makes it easy to see the whole sweep of things, with the mountain peaks clearly outlined upon the horizon. The real force of Christianity is found to lie in its power to saturate with its own spirit all sorts of other movements. The process of adaptation appears in the way in which the Christian mind has at various periods, or in various groups centered around different points—the hope of Christ's return, the longing for spiritual deliverance, the making of creeds, the building up of the ecclesiastical organization, the emphasis on mysticism, the search for freedom, the concern for human values.

On Christianity and Social Issues

JESUS AND SOCIAL INSTITUTIONS, by Dean Shailer Mathews (Macmillan, \$1.50), finds the clue to Jesus' message in the fact that a psychology of revolution was characteristic of the Jewish nation of His day. On the burning passion for deliverance both from Rome and from the dominant economic class Jesus built, but instead of feeding the revolutionary spirit of the people with expectations of overturning their oppressors, he emphasized a truly revolutionary faith in love as the sovereign force in history. In Dean Mathews' interpretation, Jesus' primary concern was with the social attitudes of individual men and women. This is made concrete by a study of what we find in Jesus' teaching that bears upon our modern problems of the family, wealth, the State and the Church.

OUR ECONOMIC MORALITY AND THE ETHIC OF JESUS, by Harry F. Ward (Macmillan, \$2.50), is an unsparing examination of our economic order and the popular philosophy of life that underlies it, in the light of the standards of Jesus. In an inescapable way Professor Ward paints the contrast between a competitive, profit-seeking form of industrial organization and Jesus' ideal of mutual concern for the common welfare. The fatal divorce between religion and economics is held to be chargeable to the agencies of religion as much as to the economists and commercialists. That religion has had a noticeable effect in humanizing industry is admitted, but the more ultimate issues of the moral nature of competition, the profit-motive and property, are still largely unfaced by the religious forces. It is a book that allows no easy complacency about the character of our economic life.

On the Understanding of the Bible

THE AUTHORITY OF THE BIBLE, by C. H. Dodd (Harpers, \$3.00), is a frank, and at the same time well-balanced and steady, discussion as to what is meant by inspiration and in what sense the Bible has an unshaken authority for our day. Rejecting the idea that the Bible is an external authority, the author nevertheless finds it still pre-eminently authoritative in its values for life. One of the leading New Testament scholars of England, Professor Dodd possesses accurate scholarship and furnishes abundant evidence that the modern use of historical methods in the study of the Bible has constructive spiritual results. Emphasizing the life that lies behind the written word more than the word itself, the author makes us see the Bible as a unique source of inspiration because of its revelation of the development of the religious experience of a race, culminating in the Supreme Personality of history.

On Worship, Private and Public

METHODS OF PRIVATE RELIGIOUS LIVING, by Henry Nelson Wieman (Macmillan, \$1.75), is a treatise of distinct originality on the practical development of the spiritual life. Professor Wieman shows how our modern knowledge of psychology can be made to minister to actual growth in one's religious living. How to find reality in prayer, how to realize joy in our daily experience, how to redeem life from commonplaceness, how to release larger spiritual energies, how to cultivate a true mysticism—these and other problems of intense personal import are dealt with in a fresh and unconventional way which has the ring of reality on every page. The central point of interest may be said to be in a private worship, by which the author means "finding out what is wrong with one's self" and then "establishing that personal attitude through which one can receive from sources outside himself those influences

which will correct the wrong which is in him."

Akin to what Professor Wieman does for private worship is that which is done for public worship in a helpful manual, THE TECHNIQUE OF PUBLIC WORSHIP, by J. Hastie Odgers and Edward G. Schutz (Methodist Book Concern, \$2.00). Convinced that nothing is more important in Protestantism than a revival of concern for public worship, the authors give concrete suggestions for making the services of the Church more beautiful, orderly and reverent. Architecture, the equipment of the church, the sermon, the prayers, are all studied from the standpoint of blending them into a rich and meaningful spiritual whole.

On the Nurture of the Religious Life

THE MOTIVES OF MEN, by George A. Coe (Scribner's, \$2.25), is a mature reflection on what it is possible to make of human nature by education in morals and religion. The study takes its departure from the current disillusionment with respect to himself that has crept upon twentieth-century man. Is this depression well founded? If not, how can our nobler powers be called forth? Dr. Coe finds that our so-called disillusionment is only an indication that man is a forward-reacher, unsatisfied with present achievement. In the best of the progressive schools the author finds the high possibilities of human nature illumined; and concludes that the creativeness which is fostered there can be fostered also in society at large. He is especially concerned with a new "technic for freedom," which will release us from the bondage of precedents, from the organized appeal to self-interest and from other self-imposed limitations.

In a simple and non-technical treatise, CAN I TEACH MY CHILD RELIGION? (Doubleday, Doran, \$1.50), George Stewart sets forth the ways in which parents can develop the spiritual life of their children. The book combines the results of practical experience in religious education and an acquaintance with present currents of thought in psychology and psychiatry. His analysis of children's perplexities is discerning and sympathetic. His counsel to parents on children's fears, habits and attitudes toward others is blessed with common sense. Concrete suggestions are given as to methods of religious education in the home and as to materials—hymns, prayers, Bible stories, pictures, poetry—which are easily available to any family.

The Bible and Social Problems

By WALTER L. LINGLE

Fleming H. Revell. 1929. \$1.75.

THIS instructive and persuasive volume by the recently elected Chairman of the Executive Committee of the Federal Council of Churches is of more than

ordinary interest. Professor Lingle's connection with the Southern Presbyterian Church reminds us of the earlier unfriendly attitude of a large element of this body to the social program of the Federal Council. Indeed, he indicates in part the cause of this misunderstanding in his reference to theological professors who did not know the difference in those days between "sociology" and "socialism" and proceeds with careful definitions, which he avers "even a theological seminary professor can understand." In his preface, the author includes himself among the multitude who received their inspiration a quarter of a century ago from Dr. Rauschenbusch.

Professor Lingle bases his discussion of the social message of the Gospel on the term "Kingdom of God" and its content. He wisely ignores such academic discussion as is still common in German theological and ecclesiastical circles, treats the term with simplicity and defines it as "the will of God in the hearts and lives of men." The author does not find adequate evidence of the use of this term in the Scriptures to identify it with the earlier conception of the immediate return and the visible Kingdom of Christ, nor with the Church, nor again with a future heaven. The one thing he finds to be common throughout the Scriptures is that this is a Kingdom "in the hearts and lives of men."

The fundamental basis of social problems begins with individuals, according to Jesus, in self-renunciation, love, service and stewardship. The volume then proceeds to illustrate the outreach of these characteristics of individual life in sex relations, in the matter of non-resistance and in the use and misuse of money. The Church has lost the poor because of its inadequate concern for the curse of poverty and has lost its hold on family life because it has permitted the stress and strain of human society to disrupt the home. His vivid contrast between the ethics of ancient Judaism and early Christianity on the question of divorce is striking.

Professor Lingle's discussions as to what the Church should do in the light of scriptural teaching on social problems is clear and practical. It may be remarked, however, that, while his treatment of peace and war is on a high level, it is hardly accurate (except in a very academic sense) to say that "Jesus did not outlaw war." One feels, too, that the volume loses in an attempt at over-discrimination and too much subtlety of division. The individual may, he declares, participate freely in social reform. The minister may do so, but should for the most part do it by an indirect process; he may make utterances on social and civic problems at a popular meeting in the Grand Opera House, but not in the pulpit. During Dr. Lingle's pastorate, the question arose as

to whether or not there should be a dispensary in the community. As pastor, he declined to mention it in the pulpit, because, as he says, "I did not find anything about the dispensary in the Word." He concludes, however: "The point that I am trying to make is that there may be times when the minister, as a citizen, ought to become the leader of a great moral or social reform. Those times do not come as often as some ministers imagine. When they do come, the minister, as a citizen, should not shrink from the task, no matter what the cost may be."

When it comes to the question as to whether or not the Church itself, and especially its synods and councils, shall take up such questions, Professor Lingle confesses that the Westminster standards are not clear. The chief difficulty arises from the fact that "the Church and State are often concerned with the same social problems." He continues, "According to this Great Commission, the Church has a twofold task: one is to make disciples of the nations, and the other is to teach the nations to live according to the teachings of Jesus." Dr. Lingle grows somewhat bolder as he leaves the ambiguous Westminster statement behind him and proceeds to consider practical problems. He says: "If the Church is going to teach men to live in all the relationships of life according to the teachings of Jesus, she must let men know what those teachings are, and she must make it clear that it is the duty of Christians to apply these teachings to business and to all kinds of social problems. . . . It would be a wholesome thing for church courts, from time to time, to make some clear deliverances, setting forth the teachings of Christ and of the Holy Scriptures which apply to employer and employee out in the industrial world. . . . I believe that the Church has a right and a duty to proclaim to her people, not only from the pulpit, but through the deliverances of church courts, the social and ethical teachings of the Bible which apply to any and all social problems, and to insist that her members apply these teachings to their own lives, to their own business, and to the social problems with which they are confronted at any time. . . . The time has come when the Church should proclaim, administer and enforce the great ethical and social teachings of the Bible, which apply to the larger social problems of today."

In other words, the Federal Council's Executive Committee Chairman in his final conclusions brings the strongest scriptural mandates for the position which the Federal Council has taken since the day of its organization, twenty years ago, when it enunciated the "Social Ideals of the Churches."

It is heartening thus, to have in Dr. Lingle a leader, who, on the one hand, goes back to the Scriptures for constant guidance and direction and who at the same time permits himself to follow the command of the Master to "launch out into the deep" of human social life.

American Idealism

By LUTHER A. WEIGLE

THIS impressive and beautiful book, which is Volume X of the *Pageant of America*, now being issued under the auspices of Yale University, justly merits the overworked adjective "unique." The cultural history of the United States, especially on its ethical and religious side, is surveyed as a developing whole in a way which interprets the idealism of our nation better than anything else that we have seen.

The religious history of the country is traced from the arrival of the first missionaries down to the rich and diverse movements of our day. Included in the narrative is the story of the occupation of the continent by the churches and Sunday schools, the rise of American education and American philanthropy, American movements for reform or deepening of the social conscience. While written by an enthusiastic Protestant, the book includes a sympathetic account of Catholic and Jewish movements.

In spite of the necessary limitations inherent in trying to tell such a story in a single volume, it is amazing to discover how comprehensive and inclusive the record is. The interdenominational movements, for example, like the Federal Council and the International Council of Religious Education, come in for significant appraisal.

A noteworthy characteristic is the wealth of pictures (the fifteen volumes of the entire *Pageant* have 10,000 illustrations!), all of which are skilfully woven into the text. Another feature that adds to popular interest is the attention given to personalities that have played important roles in the developments that are unrolled before us.

The volume is the best tonic in the world for the current mood of cynicism and is a work of the first order as an interpretation of what religion means in American life.

The book is sold only in connection with the whole series of fifteen volumes (\$75.00 per set) but the Yale University Press is willing to make an exception in the case of schools and church schools.

Group Representation Before Congress

By E. P. HERRING

Johns Hopkins Press. \$3.00.

A DISCRIMINATING volume on what is generally termed the lobby.

The compiler differentiates between the "interests" which seek special legislation and the various groups of citizens whose sole or main interest is the public welfare; also between those which employ agents to harass the members of Congress and those which seek to voice public opinion through representative bodies on great moral issues.

The Federal Council of the Churches of Christ in America is classified under

HAVE YOU READ THESE BOOKS?

By DEAN W. R. INGE

LABELS AND LIBELS

When Dean Inge comments on public questions, he is listened to with interest throughout the English-speaking world. His comments are piercing, dispassionate, and paradoxical. The *New Republic* says of him: "One of the ablest and wittiest writers of our time." \$2.00

By C. H. DODD

THE AUTHORITY OF THE BIBLE

Authority by way of considering the content of biblical writings. "There is real distinction in its pages; it is not a rhetorical, popular treatise, but accurate, scholarly, and religious."—*Professor Moffatt*. \$3.00

By WILLIAM E. HAMMOND

THE DILEMMA OF PROTESTANTISM

The author writes of the Church, its fundamental problems and their solutions. "I have never seen so good an analysis in short compass of the present situation of Protestantism and of the factors which must be understood if we are to account for that situation."—*Harold E. B. Speight*. \$2.00

By BERNARD IDDINGS BELL

BEYOND AGNOSTICISM

The warden of St. Stephen's College has written this book for those who are disillusioned, who find purchasable pleasures unsatisfying, and who are searching for some reason for living which their materialistic education has never enabled them to discover. \$2.00

By JOHN OMAN

VISION AND AUTHORITY

Deals with the facts of religious experience with insight, tenderness and sheer poetry. "Not in many a day have I seen a book that has in it so many clear-cut, striking, unforgettable sayings."—*Joseph Fort Newton*. \$3.00

Edited by WALTER M. HOWLETT

RELIGION THE DYNAMIC OF EDUCATION

Ten leaders in the fields of religious education and general education seek an answer to the question: "Can Religion Be Taught?" \$1.50

By SADHU SUNDAR SINGH

WITH AND WITHOUT CHRIST

Here is the story of the Sadhu who underwent privation and persecution, he says, "to experience the Living Presence of Christ and His saving power in the lives of men." Besides his own story he tells of many others he has known who have lived with and without Christ. "He tells a remarkable, unaffected message with the fire of a prophet and the power of an apostle."—*Basil Mathews*. \$1.50

By G. WALTER FISKE

THE CHANGING FAMILY

"Against the background of what is happening to the modern home as the result of changing social standards, the new independence of woman and the pervasive atmosphere of excessive individualism, the author sets forth the central place of the home in the whole social fabric and makes a strong case for religion as the 'stabilizer.'"—*Bulletin of the Religious Book Club*. \$2.25

By PHILLIPS E. OSGOOD

PULPIT DRAMAS

A practical group of dramatized sermons which will find use in those pulpits seeking to enliven the presentation of their message. \$1.75

By W. E. GARRISON

AFFIRMATIVE RELIGION

"Simply and adequately sets forth a reasonable Christian faith."—*W. P. Merrill*. \$2.00

By JOHN WRIGHT BUCKHAM

THE HUMANITY OF GOD

"A most suggestive and useful discussion from the point of view of preaching."—*Gerald B. Smith*. \$2.50

By HAROLD E. B. SPEIGHT

THE LIFE AND WRITINGS OF JOHN BUNYAN

Selected for November by the Religious Book Club. \$2.00

By JAMES H. SNOWDEN

OLD FAITH AND NEW KNOWLEDGE

"Should have a reading as wide as it deserves."—*W. O. Thompson*. \$2.50

Read *THE UNSOCIAL CHRISTIAN*, by Katharine Fullerton Gerould, in May "Harpers Magazine"

HARPER & BROTHERS

Publishers

NEW YORK

the latter in the following terms, which will be of much interest to readers of the BULLETIN:

"Federal Council of Churches of Christ in America. Another and a very influential church organization maintaining a Washington committee at the capital and taking a close interest in a wide variety of problems in the Federal Council of Churches of Christ in America. Unlike the National Catholic Welfare Council, this association does not wait until legislation looms that threatens the members of the Church. It stands ready to 'deal constructively with great social and international problems, as they arise.' Like the Welfare Council, it functions as a spokesman before the Government. It represents twenty-eight Protestant denominations. It can hardly be taken as the representative of a special group of the community, however, since membership is divided among more than a score of churches which differ from one another on many points. For certain agreed purposes they can work together, and it is accordingly as a promoter of certain causes that the Federal Council of Churches may be most accurately described.

"These denominations cooperate on matters dealing with evangelism, social service and other problems of a similar nature. They also cooperate for the advocacy of better race relations, for world peace, and for prohibition. Their activities upon such questions bring them within the scope of this discussion. In dealing with these problems they necessarily come in contact with the agencies of government. They, likewise, must depend upon a favorable public sentiment, and this brings them under consideration as organs for the creation of opinion that is ultimately to be exerted upon Congress and the Administration. . . .

"The Federal Council has likewise devoted a great deal of attention to the problems concerning international justice and goodwill. It has appointed a special commission to handle these matters, and much work has been done. This is largely in the field of publicity and the arousing of public interest. Contacts with the Government occur in the presentation of memorials or petitions, giving the consensus of opinion that the Federal Council has succeeded in rallying.

"Numerous conferences and study groups have been formed to organize the sentiment for world peace and goodwill. . . .

"Naturally, upon such highly controversial questions, it finds its policies counter to those of other strongly organized groups of citizens. The Federal Council of Churches, however, does not fear opposition. It is strong enough to maintain its position against all comers. Composed of four hundred members, nearly all clergymen elected by the governing bodies of Protestant denominations, it purports to represent 147,252 churches and 22,455,394 church members."

The Making of a Great Race

By EDWARD A. STEINER

Fleming H. Revell Co. 1929. \$1.75

THIS book, from the pen of an immigrant of high distinction, is a valuable aid to a better appreciation of the contributions that the varied racial and national groups have to make to our American civilization. Attention is especially directed to an appraisal of the cultural values that are associated with the three dominant religious groups—the Jews, the Roman Catholics and the Protestants. The author is chiefly concerned to secure an abandonment of the spirit of conflict and to foster mutual understanding and cooperation. The fact that all spiritual culture is today confronted with the common enemy of materialism seems to him an urgent summons to a new rapprochement among all the religious forces in America.

The Inexhaustible Wesley

AN ASTONISHINGLY large number of biographical sketches or interpretations of John Wesley have appeared in recent months. They include:

JOHN WESLEY. By Arnold Lunn. Dial Press. \$4.00.

JOHN WESLEY: A PORTRAIT. By Abram Lipsky. Simon & Schuster. \$3.00.

THE LORD'S HORSEMAN. By Umphrey Lee. Century Co. \$2.50.

WESLEY'S LEGACY TO THE WORLD. By J. E. Rattenbury. Cokesbury Press. \$2.50.

JOHN WESLEY AMONG THE SCIENTISTS. By Frank W. Collier. Abingdon Press. \$2.00.

The marvel is that every one of these books has its distinctive place and takes a high position of merit.

Mr. Lunn's work is the most comprehensive and is likely to be regarded as the authoritative popular work on Wesley for our generation. As an Anglican, the author views his subject with thorough objectivity but is never able to conceal his enthusiastic admiration. It is with Wesley as a man, not with the movement that he started, that Mr. Lunn is chiefly concerned.

Mr. Lipsky's "portrait" is after the manner of the new psychology and gives an undue amount of attention to Wesley's loves as a clue to his whole career. It is, however, a fresh and unconventional treatise, with not a few new sidelights.

Dr. Lee gathers the essential facts of Wesley's life into a brief narrative which is brilliantly readable as well as reliable.

Dr. Rattenbury is a British Wesleyan who is not unlike Wesley in using gifts of culture and education in behalf of the underprivileged in London. His volume is an interpretation of the permanent influence of Wesley, both on religion and on the general history of the English-speaking world. There is an admirable chapter emphasizing the Wesleyan hymns as one of the most vital contributions.

Professor Collier throws light on a little appreciated side of Wesley, making a most convincing case to show that Wesley could have been an outstanding scientist if he had turned all his energies in that direction, and that, although his great concern was religion, he was well abreast of the best scientific thinking of his day.

Your Child Today and Tomorrow

By SIDONIE MATSNER GRUENBERG

Lippincott, 1928. \$2.50

THIS study of childhood deals with such parental problems as punishments and rewards, fear, gangs, clubs and friendships, truth and falsehood, heredity and environment. To the older edition are added three new chapters on books and reading, learning the use of money, and habit. This volume has served for many years as a textbook for parent groups brought together under the auspices of the Child Study Association. It has been thoroughly revised and brought abreast of more recent results of psychological investigations. At the same time its concise, clear and popular statements make it well adapted for general use.

The Mission of Greece

Edited by R. W. LIVINGSTONE

Oxford University Press. 1928. \$2.50

THIS volume is the record of the way in which Greek thought was absorbed by Rome and entered into the soul of the Empire. The story is told chiefly by illuminating selections from the writings of the leading figures in Greek philosophy and literature in the period following the classic age, together with sufficient comment to make their writings well understood.

Home

By KATHLEEN NORRIS

E. P. Dutton Co. \$1.00

THIS well-known author has written a little book of less than one hundred pages that ought to be read widely by parents and young people. Her vivid portrayal of bright and dark features of our current life and her intelligent plea for the home, are worthy of high praise.

Warpath and Cattle Trail

By HUBERT C. COLLINS

Foreword by Hamlin Garland.

William Morrow & Co., New York. \$3.50

AN INTERESTING series of incidents and biographical reminiscences of the cattle country, mainly in Oklahoma, at the time when the Indians were still in the plains and the buffalo herd still moved from Texas to the Dakotas with the coming and going of the seasons. Valuable insights into Indian character and culture and important source material for the understanding of the romantic days of the pioneer West.